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N. Valarmathi

Dr. Shanta

Swati Mohan

Women Achievers

March 3

World Wildlife Day

March 11

World Kidney Day

March 15

World Consumer Rights Day

March 20

International Day of Happiness

March 20

World Sparrow Day

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"One should have performed great penance to have been born a woman. It is the hand of women that nurtures ethical values in this world. Without women, righteousness will not thrive"

- Kavimani Desigavinayagam Pillai

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First Wrapper

Women achievers in various spheres

International Women's Day

Without sheroes heroes are but zeroes

Marked annually on 8th March, International Women's Day is meant to celebrate women's achievements, raise awareness about women's equality, lobby for accelerated gender parity and raise funds for female-focused charities. It is a global day celebrating the social, economic, cultural, and political achievements of women.

International Women's Day has been observed since the early 1900's - a time of great expansion and turbulence in the industrialized world that saw booming population growth and the rise of radical ideologies.

The seeds of it were planted in 1908, when 15,000 women marched through New York City demanding shorter working hours, better pay, and the right to vote. It was the Socialist Party of America that declared the first National Woman's Day, a year later.

However, when Tamil Nationalist poet Subramania Bharati met Sister Nivedita while returning from the Calcutta Congress in 1906, she sowed in him the idea of giving women their rightful place in India's National struggle.

The move to make the day International came from a woman called Clara Zetkin. She suggested it in 1910 at an International Conference of Working Women in Copenhagen, Denmark. There were 100 women therefrom 17 countries, and they agreed on her suggestion unanimously.

It was first celebrated in 1911, in Austria, Denmark, Germany and Switzerland. The centenary was celebrated in 2011, so this year we're technically celebrating the 110th International Women's Day.

Things were made official in 1975 when the United Nations started celebrating the day. The first theme adopted by the UN (in 1996) was "Celebrating the Past, Planning for the Future".

International Women's Day has become a date to celebrate how far women have come in society, in politics, and in economics..

2021's campaign for International Women's Day has the theme "*Women in leadership: Achieving an equal future in a COVID-19 world*" with the idea that a challenged world is an alert world and individually, we're all responsible for our thoughts and actions.

"We can all choose to challenge and call out gender bias and inequality," the campaign states. "We can all choose to seek out and celebrate women's achievements. Collectively, we can all help create an inclusive world."

"You are being asked to "raise your hand high to show you're in and that you commit to choose to challenge and call out inequality". ■

A formidable adversary of cancer, a beacon of compassion to patients

If Dr. V. Shanta had taken the path of most women who studied medicine in the 1940's and 1950's, she might have spent a life-time safely delivering babies, as women of the time preferred to specialize in obstetrics and gynaecology.

But being made of different mettle she not only chose differently, but opted to specialise in Oncology, and pitted herself against Cancer, the Emperor of Maladies, to deliver people, especially the poor and the weak, from its tentacles.

If you chanced to see a photograph of Dr. Shanta when she was on the cusp of deciding on her future, you would see the determination and strength in the corners of her pursed lips! Shanta, she might be, but she would neither be patient nor quiet with the most intractable of terminal diseases of all time.

Though she was born in a family of achievers --both her maternal uncle S. Chandrasekhar and maternal grandfather C. V. Raman were Nobel laureates -- Dr. Shanta's schooling in the calm and culturally vibrant milieu of Mylapore was quite idyllic.

Her call of Destiny came after her medical degrees when she met the doyen of oncology in the country, Dr. S. Krishnamurthi, and joined the Adyar Cancer Institute established in 1954 by his mother, Dr. Muthulakshmi Reddy. The institute then had 12 beds. Dr. Shanta grew with the institute, and when she was finally its chairwoman after more than 60 years, it had become a behemoth of an institution with 535 beds, a research division, a college of oncological sciences and a preventive oncology division.

The institute which provides state-of-art treatment for all its patients treated 40 per cent of them free. It saw over 15,672 new patients and 1,40,935 follow-up cases, annually. This is the sort of achievement that brought awards like the Ramon Magsaysay Award and the Padma Vibhushan to Dr. Shanta.

Her entire medical life was dedicated to the mission of organising care for cancer patients, the study and early detection of the disease, its prevention and control, and the creation of specialists and scientists in different aspects of oncological sciences. She campaigned

vigorously for taking cancer care to those who could not afford it.

Her significant contributions included the setting up a cancer registry in India, initiating cancer screening programmes and establishing a pediatric oncology unit at the institute, saving innumerable lives in the process.

Even at the age of 91, she showed youthful enthusiasm to participate in a Chennai-based charity run for cancer-affected children. She wore the special T-shirt for the marathon and turned up to flag off the children's run. A lot of children took pictures of her.

She did not marry and also had no home of her own. She lived in a simple flat at the institute. After her sudden death in a private hospital in Chennai due to a blocked blood vessel, her body had been placed in a hall in the Cancer Institute. Gathered there were the Institute's employees whom she had considered her family members. A senior colleague of Dr. Shanta who stood near her body said that the passing of Dr. Shanta signifies the end of an era. Indeed, Dr. Shanta was more than a person. She was an institution. She was an epoch.

In an interview to a magazine, Dr. Shanta had been asked if she had a final thought on her amazing career. Dr. Shanta responded, "I do not consider my career to be 'amazing.' It has been a unique opportunity. The past 6 decades have been almost a dream. Still, we could have done better. Awards are recognition of the work you are doing, but when you carefully reminisce about the work done, you wonder whether you are worthy of that recognition."

This is the humility of a dedicated person who showed complete dedication in the vital field of battling cancer. In this, her guiding medical principle was, "Treat patients as individual human beings, not as a disease state. And do so with compassion."

What an amazing personality Dr. Shanta was! May her spirit live amongst us for ever!

Dr. Muthulakshmi Reddy: A pathbreaking woman with many firsts to her credit

Dr. Muthulakshmi Reddy was born on 30th July, 1886, in Pudukkottai, to Narayanaswami Iyer, a Principal of the Maharaja College at the time, and Chandramma, a former Devadasi. Seeing her enthusiasm to learn, her father decided to educate her.

In time, Muthulakshmi Reddy became the first woman medical graduate from the Madras Presidency (1912). She then proved to be the first woman to be elected as a Member of the Legislative Council in British India (1926-1930). She became the first woman ever to become the Deputy President of a Legislative the Council World over. As a legislator, she effectively campaigned for and brought in legislation to abolish the Devadasi system and child marriage. She also took up a range of welfare issues benefiting women. This included medical inspection in girls' schools, an exemption for poor girls from payment of school fees, maternity and child welfare, and medical aid to women.

As a political activist, she lobbied for the reservation of seats for women in various governance structures such as Municipalities, District and local boards, and the police force. Protesting against the arrest of M.K.Gandhi in 1930, Dr. Muthulakshmi Reddy resigned from the Madras legislature but continued her political and public activities within the women's movement and also in the national movement.

Dr. Muthulakshmi Reddy had begun her political career by joining the women's movement in 1917 and, over time, she held various important positions in the Women's India Association and the All India Women's Conference. She became the President of the Women's India Association in 1931 and that of the All India Women's Conference in 1933. She also edited the well-known multilingual Woman's quarterly Stri Dharma, which promoted Indian nationalism as well as international feminism. In her commitment to building the solidarity of women internationally, she travelled to Paris in 1926 to participate in the International Congress of Women and to Chicago in 1929 to deliver lectures on the women's movement and political citizenship.

In 1937 she became the first Alderwoman of the Madras Corporation, a position that she resigned from in 1939 due to health reasons. Later in 1952, she accepted the Congress Party's offer of an membership in the Madras Legislative Council on the condition that the Congress in power would-offer her a plot of land for a Cancer Hospital, which later went on to become the world famous Cancer Institute of Adyar.

Right from her adolescence, Dr. Muthulakshmi Reddy was fond of babies and children. Even in her teens, she enjoyed caring for babies and looking after the children in her neighbourhood. She was inspired to work for the welfare of abandoned children and women. In 1936, Dr. Muthulakshmi Reddy leased a piece of land in Adyar Village from the Arunachaleswarar Temple, Tiruvannamalai, for a permanent building for the Avvai Home. It was the first non- Christian institution in the Madras Presidency though it was initially intended for the protection of liberated girls of the Devadasi community. In 1940, when the Japanese invaded Burma, hundreds of Tamil children and women lost their families on the 'Black Road' and were stranded. Dr. Muthulakshmi Reddy accepted the children and women. The Avvai Home soon became more than an orphanage. It was transformed into a Universal Refugee Camp for all helpless children and women. Avvai Home provided not only asylum but also vocational training. It had a Senior Basic School for Women. Dr. Muthulakshmi Reddy was the Director. There was an industrial section run by the Avvai Home, and they gave admission to girls who had passed Third Form. These students were trained as dressmakers.

Dr. Muthulakshmi Reddy published her first 246-page Autobiographical account, 'My Experience as a Legislator', in 1930. It is a systematic documentation of her speeches and interventions made in the Madras Legislative Council from December 1926 until she resigns from the Council in 1930. It also provides accounts of her experiences and struggles of being the only woman legislator in a council full of men. She published her second Autobiographical account, Autobiography, in 1964. In 1914, she had married a doctor named Dr. Sundara Reddy on the understanding that he should treat her as an equal. Dr. Muthulakshmi Reddy was awarded the Padma Bhushan by the Government of India in 1956 in recognition of her meritorious services to the nation. ■

Cosmic Scientist with Stunning Star Trek!

Once humanity was wondering whether one half of it made up of its mothers, better halves, sisters and daughters would get enough space on our planet! Now women are contributing so much that they are building ways for us to chart our course in outer space!! The latest in the new-gen women of unbelievably stunning trajectories is Dr. Swati Mohan who successfully spearheaded the development of attitude control and the landing system for NASA's Perseverance rover which touched down on the surface of Mars on 18th Feburary 2021 after seven months in space.

"Touchdown confirmed! Perseverance is safely on the surface of Mars, ready to begin seeking the signs of past life," a calm and composed bindi-wearing Dr. Swati Mohan announced soon after the rover landed. Cheers erupted in NASA's mission control room in California, U.S.A. That was when the world began to take note of the achievements of Dr. Swati Mohan herself as the 38-year-old marked a personal and professional high. She is among a group of Indian women who have found successful careers in space science, including Tessy Thomas, Ritu Karidhal Srivastava, N. Valarmathi and Muthayya Vanitha.

"Dr. Swati Mohan you made the Indian diaspora proud and inspired millions of young girls and generations to dream BIG. You broke the ceiling of 'DREAM for the sky, you will hit the roof for sure'," an admirer of Swati Mohan gushed on Twitter. Another wrote: "Got choked up seeing Dr. Swati Mohan and showed my daughter. The first thing she said: 'Look, she's wearing a bindi too AND driving a rocket'!" remarked another.

For Swati Mohan, an alumnus of Cornell University and Massachusetts Institute of Technology who migrated to the US with her parents from Bengaluru when she was just a year old, the mission marks a personal and professional high that she had dreamed of achieving ever since she became part of the NASA operation in 2013. In the bargain, she has also become a role model for millions of girls in India.

Till the age of 16, this top space scientist dreamt of being a pediatrician, but her love for the science fiction series 'Star Trek' and the motivation of her physics teacher sparked her interest in space voyages.

"I was always interested in space, but I didn't really know about opportunities to turn that interest into a job. I remember watching the first episode of Star Trek at 9 and seeing the beautiful depictions of the new regions of the universe that they were exploring. I remember thinking I want to do that. I want to find new and beautiful places in the universe. The vastness of space holds so much knowledge that we have only begun to learn" she has said in her bio page on the NASA website.

Speaking about being Indian-born, Swati Mohan told a newspaper, "I was a year old when I moved from India to the US. My parents raised me with very strong Indian values. I am Indian as much as I am American. We were able to take the best of both worlds and integrate it into who we are."

"I do have a lot of extended families (cousins, aunts and uncles) still in Bangalore, and other parts of India," adds this mother of two daughters. Swati's husband Santhosh is a pediatric infectious disease doctor and a microbiologist.

Vanderbilt University astrophysicist Karan Jani had tweeted: "Dr. Swati Mohan has inspired a new generation of scientists today." Meanwhile, U.S President Joe Biden commented to her that Indian Americans are taking over the U.S!

Satellite scientist Valarmathi, *Pudhumai Penn* who conquers new frontiers while being rooted to values

When we speak of something that is not complicated, we say, 'It is not rocket science'. Well, even in the proverbially difficult and technically challenging sphere of rocket science, a Tamil woman has made a name for herself. She is satellite scientist N. Valarmathi of ISRO and heads the remote sensing satellite project RISAT-1. She came into the limelight when she was awarded the Dr. Abdul Kalam award by the Government of Tamil Nadu on the 69th Independence Day of India.

RISAT-1 was the heaviest satellite then, weighing 1,858 kg, and was launched on 26th April 2012, from Sriharikota by PSLV-C19 high-end version. It was the first Indian Remote Sensing Satellite built by ISRO and used C-band SAR (Synthetic Aperture Radar). Due to the exclusive properties of microwaves, SAR could see through clouds and work in darkness too! It had used for agriculture, particularly paddy monitoring in kharif season and management of natural disasters like floods and cyclones, as well as for coastal surveillance. Its high resolution pictures and microwave imaging can be used for defence purposes also.

The work of Tmt. Valarmathi who has fulfilled many duties allocated to her by ISRO from the time she joined it in 1984, came into sharper focus when she steered RISAT-1 to success as its Project Director. As a mother, wife, and a top-level scientist of ISRO, Tmt. Valarmathi had succeeded in balancing her demanding roles by working 20 hours a day. That she has also been a dutiful daughter came to light when she honoured her mother (and father) during a mother's day celebration!

Tmt. Valarmathi was born in 1959 to Thiru. Natarajan, a Government servant and Tmt. Ramaseetha, in Ariyalur District. Brought up with discipline by her parents and taught to appreciate values, she did her schooling there. Growing up as the eldest child in her family, Valarmathi imbibed leadership qualities when she understood that she should set an example to her siblings. She broke the orders of her parents only in one thing: they did not allow her to engage in sporting activities but as she had a yen for sports she took part in games without their knowledge whenever she could. This has given her the physical strength and stamina to face the multiple challenges of life.

In the seventies, when few women opted to study engineering for their graduation, Valarmathi chose to take up the five-year

course. Valarmathi's mother encouraged such a decision because she herself had felt thwarted in not being allowed to work despite having good educational qualifications. Valarmathi went to Coimbatore to undertake her graduate studies; after that, she went to Chennai to complete her M.E. course. When she got a job in the ISRO centre at Bengaluru, she shifted to that city. For a lower middle-class family located in a rural area, these were daunting shifts and challenges but Valarmathi met them with a positive mindset with the help and co-operation of her parents. It is also worthy of note that Valarmathi had studied in the Tamil medium, and English savvy urban settings could be unsettling for people like her. But through her example, she has proved that this is no hurdle even in achieving great things even in rocket science!

Tmt. Valarmathi is yet another example of Bharati's Pudhumai Penn. Only she is the latest edition in which women of India's present, without losing a bit of the ethical values of our great and noble past, have their eyes trained even on the ever-expanding frontiers of space technology! ■

A day to bring back the romance of poetry

Poetry can change the way people view the world, inspire them and strengthen the bonds between people and create harmony with one another.

However, many may consider poetry a dying art in a world filled with technology and more advanced ways of conveying messages of art and beauty. World Poetry Day aims to appreciate the sentiment that poetry can help form meaningful relationships and expand one's mind about history and cultures.

World Poetry Day takes place every year to promote the teaching of poetry, as well as the publishing, writing and reading of this form of writing around the world. It was declared by UNESCO in 1999 and the purpose of creating this day was: "Supporting linguistic diversity through poetic expression and increasing the opportunity for endangered languages to be heard".

The original declaration said that World Poetry Day was about giving fresh impetus and recognition to international, regional and national poetry movements.

All in all, this is a day that is designed to inspire and educate as well to give poets all around the world recognition for their creative brilliance! ■

Anjalai Ammal rose from humble origins as an exemplar of selfless patriotism

The name of Anjalai Ammal of Cuddalore should be written in resplendent colours in the annals of India's struggle for Independence from British colonial rule. Not for nothing did Gandhiji call Anjalai Ammal the Jhansi Rani of the South. Her total dedication to the patriotic cause, her complete selflessness towards the ideal and her utter fearlessness in the face of repression that was let loose by the powers that be are signal lessons in the patriotic spirit to future generations of Indians.

Anjalai Ammal was born in the year 1890 and lived in the Mudhunagar area of Cuddalore. Hailing from a family that had been engaged in agriculture and weaving, she studied only up to the fifth standard in the pyol school of the neighbourhood.

Married to Muraga padaiyachi of a village near Sethiathoppu, Anjalai Ammal found in her husband the perfect foil to her activities in her zest for the freedom movement. The family connection to weaving later helped the dedicated couple engage in promoting khadi as a symbol of self-reliance and non-cooperation with the British regime that flooded India with mill cloth made in England. In the mid-forties when Anjalai Ammal was elected to the legislature of the Madras Presidency, perhaps the very first woman to gain that honour, she championed the promotion of khadi and handloom textiles to fulfil the needs of the poor.

In 1921, the freedom struggle had entered the epic phase of non-cooperation under the leadership of Gandhiji consequent to the demise of Balgangadhar Tilak. Gandhiji went on an ambitious drive for 60 Lakh members and Anjalai Ammal heard the call and jumped into the movement. Anjalai Ammal's humble residence attracted other citizens who were drawn to her by her spirit of patriotism as well as her generosity and warmth as a host.

In 1927, Indians experienced abhorrence at the installation of a magnificent statue of Colonel James Neill in the arterial Mount Road of Chennai. For his infamous part as a soldier during the uprising of 1857, Neill had been called by patriotic Indians as the Butcher of Allahabad or the British Butcher. Anjalai Ammal first travelled all over Tamil Nadu to create public revulsion against the move and then participated in the Neill Statue Satyagraha. She was arrested on 6th September, 1927. The publication, Navasakthi hailed her patriotic spirit. Her nine-year-old daughter Ammakannu also was arrested, along with four other women in the same month. Navasakthi published the

news of the imprisonment of the mother and the daughter. The news helped spread the patriotic spirit among women of the presidency. Gandhiji had Ammakannu to his Sevagram Ashram near Wardha and looked after her for four years. He also renamed her as Leelavathi.

When Anjalai Ammal took part in the Salt Satyagraha of 1930, the Civil Disobedience movement of 1933, the Individual Satyagraha call of 1940 and the Quit India movement, she allowed no obstacle to come in the way of her service to the nation. She had been six months pregnant during one of her incarcerations. Given two week's parole for her delivery, she returned to continue her jail term along with her newborn baby. As part of the temperance movement of the National struggle, Anjalai Ammal distributed pamphlets against the evil of drink and picketed liquor shops.

Flitting from jail to jail decreed to them by the British Administration, Anjalai Ammal and her husband Muruga Padaiyachi were visited by their daughter Leelavathi when they were lodged in the jail of their hometown, Cuddalore. At this time, romance flowered between Leelavathi and another jailed freedom fighter, Jamadagni of Vellore. Following the wishes of Jamadagni that he would marry only after India attained freedom, the couple was united after August 1947.

Anjalai Ammal continued her activism in free India, championing the cause of villages around Panruti where cases of guinea worm diseases were rife because of lack of proper drinking water. She died on 20th January, 1961. The State Legislature mourned the passing of this great daughter of India who gave her all for the Nation.

The 'lion lady' of Vandalur, first woman caretaker of the king of the jungle

The Arignar Anna Zoological Park, situated on 602 acres of land in Vandalur in Chengalpattu district, is the first zoological park in the country. Its origin dates back to 1855.

Devaki (55), who joined the Park some 33 years ago, is the first woman caretaker of lions in the country. She has been at this work for the last 25 years.

Initially Devaki had been in charge of birds and giraffes. Attracted to lions and their cubs, she started nursing them. The lions were moved by her love and affection and reciprocated. She not only feeds the lions in the park but also extends her help to veterinary doctors in their activities and assists in all maintenance activities.

As Devaki is very popular among the employees and visitors of the zoo, she has earned the sobriquet of 'Lion Lady of Anna Zoological Park'.

Vai. Mu. Kothainayaki Ammal Death Anniversary February 20

Without a day in school, she wrote 115 novels

Vaithayamaanithi Mudumbai Kothainayaki Ammal (1901-1960) was one of the greatest Tamil women achievers of the 20th century: she wrote 115 novels despite never having attended a day in school. She took part in the freedom struggle and ran 'Jaganmohini' magazine single-handedly for 35 years. She was also an accomplished musician, social worker and orator.

Born to Neervalur N.S. Venkatachariar and Pattamal of an orthodox Brahmin family living at Triplicane in Chennai, she was married at the age of six to seven to. Vai.Mu. Parthasarathy of the same neighbourhood. His initials Vai. Mu. were short for Vaidyamaanithi, his family deity, and Mudumbai, the ancestral village. It was the custom for everyone in his family to adopt these initials and Kothainayaki did the same once married.

Kothainayaki was married into a family where everyone was well-versed in Tamil and Sanskrit, and especially in the Alwar pasurams, which they could recite from memory. Her father-in-law's brother had written commentaries to the Nannool and Parimelazhakar's Tirukkural commentary. Kothai, who had never been to school, received an informal education in such a household.

Kothainayaki was always fond of storytelling and she would often regale the other children in the house with her tales. Her stories and narrative style soon endeared herself to the adults in the family and her husband, who encouraged her a lot.

Soon she began accompanying her husband to various theatrical performances, and this opened a new world of opportunities. She was eager to try her hand at writing a play but was hampered by her inability to read or write. Her friend Pattammal came to her rescue by agreeing to be her scribe.

In a few days, she had created her first play called Mohana. She was 24 at that time. Her husband showed her script to veteran theoretical personality Pammal Sambandha Mudaliar and the pioneer of Tamil detective fiction, Vaduvoor Duraisamy Iyengar. They were both impressed and praised Kothainayaki's talent.

Her next venture was a novel called Vaidehi. But since no firm was willing to publish her work, she and her husband acquired a struggling magazine called Jaganmohini and serialized the novel in the monthly. The novel was a huge hit and its success spurred her to write many more novels. Her magazine also became extremely popular and remained in circulation for the next 35 years.

Simultaneously, Kothainayaki educated herself by learning the Tirukkural, Naladiyar, Thevaram, Thiruvasagam, Thirvaimozhi and

Kambaramayanam from her paternal uncle, Thirutheri Ragavachariyar. Kothainayaki soon became one of the most popular writers of her times, with her novels notching up success after success. She also came into contact with several famous personalities. After meeting Gandhiji she decided to join the freedom struggle and even spent six months at the Vellore prison for participating in a demonstration against the British Government.

Her orthodox milieu of rituals and customs did not stop her from expressing humane ideas. Though the bulk of her 115 novels was detective fiction, they contain several references against the subjugation of women, dowry and the devadasi system, apart from calls for women's education, widow remarriage and women's empowerment.

Kothainayaki's works may be considered kitsch and lacking in literary merit but she achieved a great deal as a woman during a time when the majority of people had little access to literacy and education and women's liberation was a far cry. This makes her one of the most important female Tamil icons of the 20th century. She died on 20.02.1960. ■

Source: The Sculptors of Classical Tamil

World Tuberculosis Day

Towards the day when TB won't be

Each year we observe World Tuberculosis Day on 24th March to raise public awareness about the devastating health, social and economic consequences of Tuberculosis (TB) and to step up efforts to end the global TB epidemic.

The date marks the day in 1882 when Dr. Robert Koch announced that he had discovered the bacterium that causes TB, opening the way towards diagnosing and curing the disease.

TB remains the world's top infectious killer. Each day, over 4,000 people lose their lives to TB and close to 30,000 people fall ill with this preventable and curable disease. Global efforts to combat TB have saved an estimated 58 million lives since the year 2000. To accelerate the TB response in countries to reach targets – Heads of the State came together and made strong commitments to end TB at the first-ever the UN High Level Meeting in September 2018.

The theme of World Tuberculosis Day 2021 - 'The Clock is Ticking' –conveys the sense that the world is running out of time to act on the commitments to end Tuberculosis made by global leaders.

This is especially critical in the context of the COVID-19 pandemic that has put 'End TB' progress at risk, and to ensure equitable access to prevention and care in line with WHO's drive towards achieving Universal Health Coverage. ■

Savitribai, a towering social reformer who broke the shackles of women

Savitribai Jyotirao Phule was born in a farmer's family on 3rd January, 1831 at Naigaon in Satara District of Maharashtra. She was the eldest daughter of Lakshmi and Khandoji Neveshe Patil. In 1840, at the age of 9, she was married to Jyotirao, who was also only 13 at that time. After marriage, Savitribai and Jyotirao settled in Pune.

Before marriage, when Savitribai leafed through an English book, her father got angry and threw away the book out of the window. In those days, education was meant only for urban upper-class men. Savitribai however made a resolution that she would get educated. After marriage, she could realize her dreams. Jyotirao educated his wife at home and trained her to become a teacher. The responsibility of Savitribai's further education was taken up by Jyotirao's friends Sakharam Yashwant Paranjpe and Keshav Shivram Bhavalkar (Joshi). Savitribai also had taken teacher's training at Ms. Cynthia Farar's institute in Ahmednagar and the Normal School in Pune.

Savitribai Phule is considered to be the first woman teacher and headmistress of the first women's school in India. She fought relentlessly against all odds for women's rights. She worked towards the upliftment of the marginalized. It is her struggle and story that marks the beginning of modern Indian women's public life in India.

Engaged in a passionate struggle to build a movement for equality between men and women and to fight against the caste system, the couple Savitribai and Jyotirao Phule dedicated their lives to spreading education. They started their first school on 1st January 1848 at Bhidewada in Pune and the 'Native Library'. Savitribai co-operated with her husband fully and along with him, faced all the trials and tribulations that came their way. She demanded dignity for all women. The principles of humanity, equality, liberty and justice were of utmost importance to her. At a time when women were considered as objects to be used and owned, she ignited a spark that led to equality in education. She strongly spoke against the discriminatory boundaries imposed on women which led to their oppression.

In 1852, Savitribai started a women's rights organization called Mahila Seva Mandal and organized a successful strike to protest the practice of shaving the heads of widows. In 1863, Savitribai and Jyotirao started a 'home for the prevention of infanticide' in their own house, to ensure the safety of pregnant and exploited widows. They also formed the Satyashodhak Samaj on September, 1873 to

focus on the rights of depressed groups such as women and underprivileged people. This organization (Society for Truth Seeking), initiated the practice of marriage without dowry and wasteful expenses. They were against child marriage and supported widow remarriage.

Savitribai and Jyotirao Phule had no children of their own but adopted a child of a Brahmin widow, named him Yashwantrao, educated him and made him a medical doctor and arranged for an inter-caste marriage for him. They insisted that 'Education should give one the ability to choose between right and wrong and between truth and untruth in life'. They took special efforts to create spaces where the creativity of boys and girls could flower.

Savitribai's struggle was fraught with many difficulties but she continued her work peacefully unmindful of obstacles. Errant men would wait in the streets and pass lewd remarks at her. They sometimes pelted stones and threw cow dung or mud. Savitribai would carry two saris when she went to school, changing the soiled sari once she reached school, which would again be soiled on her way back.

When Jyotirao passed away on 28th November, 1890, Savitribai broke all the norms when she lit the funeral pyre. Savitribai courageously came forward and held the earthen pot (it is supposed to be carried by the successor of the deceased). She led the final journey of Jyotirao and consigned his body to flames. She also erected a 'Tulsi Vrindavan' over his ashes. After Jyotirao's demise, Savitribai led the Satyashodhak movement till the very end. She was the chairperson of the Satyashodhak Conference held in 1893 at Saswad, Pune.

(From article by Amarjyot Kaur Arora
https://www.hastakshep.com)

World Wildlife Day

No rest till we protect our forests

On World Wildlife Day falls on March 3. It is meant to remind us to appreciate all wildlife, from the smallest insect to blue whales. No matter what we love about wildlife, we can spend the day beginning to take action to help protect it.

World Wildlife Day is being celebrated in 2021 under the theme 'Forests and Livelihoods: Sustaining People and Planet', as a way to highlight the central role of forests, forest species and ecosystems services in sustaining the livelihoods of hundreds of millions of people globally, and particularly of indigenous and local communities with historic ties to forests and areas near them.

This day is all about raising awareness of wild flora and fauna across the world. Whether you love animals, you're passionate about plants, or you're concerned about climate change, it's the day that you can use to educate yourself or others. You can celebrate the incredible biodiversity across the world and perhaps get out there to explore the huge range of flora and fauna the world has to offer. Celebrating World Wildlife Day is a must for anyone who loves our planet. ■

An emotional departure to Calcutta

Despite Mother Teresa's willingness to leave immediately to begin her work, there was still much to be done to prepare for her departure. First, she needed to inform the convent that she was leaving. Archbishop Périer had feared a shocked reaction from the sisters. His fears were justified. When the decree was made public, the mother superior took to her bed for a week. Another sister wept uncontrollably; many were shocked at the announcement or mystified as to why one of their own, particularly one who seemed happy in her surroundings, would want to leave the convent. Those close to Mother Teresa worried about her health and whether she could sustain a rigorous life on the Calcutta streets.

A notice posted on a Loreto blackboard requested that the sisters not criticize or praise Mother Teresa, but pray for her and her decision. In preparation for her departure from the convent, Mother Teresa purchased three sarees from a local bazaar. Each one was white with three blue stripes; this simple garment would become the distinctive habit of her new order. The fabric was the cheapest available at the time and was of the kind usually worn by poor Bengali women. The blue stripes held a special meaning for Mother Teresa, as the colour is usually associated with the Virgin Mary. Father Van Exem later blessed the garments, along with a small cross and rosary, which had been placed on each garment in the St. Mary's chapel while Father Henry and another nun watched. Among the last tasks that needed to be done required Father Van Exem's help.

Mother Teresa needed to write a letter to her mother, explaining all that had happened. She believed that if her spiritual advisor also wrote the letter, that would settle any fears or worries her mother might have about her daughter's decision to leave Loreto. Father Van Exem suggested that Mother Teresa take some medical training. Working in the slums, there would be plenty of opportunities to offer medical assistance. She agreed and decided to go to Patna in the State of Bihar where she would receive training from the Medical Mission Sisters at their hospital.

Archbishop Périer supported the decision and Sister Stephanie Ingendaa, the mother superior at the hospital, warmly agreed to the request to help Mother Teresa in whatever way the sisters could. On August 16th, a week after learning of the Vatican's decision, Mother Teresa changed her clothes. The long black habit, with its floor-length skirt, the white coif, and black veil were laid aside. She now wore her new religious habit, a symbolic breaking with the religious uniform she had worn for the past two decades. Even though many of her former pupils wished to see their teacher in a sari, her leaving was a solitary affair. That evening, she left the convent grounds in a taxi as quietly as she had come almost 20 years before. In her pocket, she carried five rupees and a ticket to Patna.

On August 17th, Mother Teresa arrived at Patna, an old city located on the banks of the Ganges River. Sister Stephanie was there waiting to welcome her. They went together to the Holy Family Hospital, where Mother Teresa would spend the next few months receiving her medical training. The hospital and convent buildings were located in the poorer section of Patna, known as Padri ki Haveli (House of the Fathers), and was named after the first church built in the town. The Holy Family Hospital, which formerly served as a school building, was modest: two stories high with a small separate building to one side that housed the operating and delivery rooms. The hospital was staffed by nuns who were doctors, mainly gynaecologists, obstetricians, and surgeons. Other nuns served as nurses, laboratory technicians, and nutritionists. The hospital also housed a nursing school that many Indian girls attended.

The convent where Mother Teresa would take her meals and sleep occupied part of the former church. Built of stone blocks, it had a high ceiling, a worn stone floor, small gothic-shaped windows, and whitewashed walls. The main part of the church was divided into small cubicles by bamboo rods and white cotton sheets. The garden was once the cemetery; on very hot nights, many slept between the tombstones covered with mosquito netting. The hospital staff ate in the former servant's quarters with an old Hindu cook maintaining the small kitchen. Because the hospital was so busy, there was little fanfare to welcome Mother Teresa. Instead, she was put into a cubicle, given a chair in the dining room, and included in the day-to-day running of the hospital. Many of the sisters realized that she was in a period of transition, and while Mother Teresa knew what she was to do, she was still unclear about how she was to carry out her calling.

In the meantime, the Medical Mission Sisters tried to make her feel at home and helped prepare her for the gruelling work ahead. Now, instead of lecturing students, Mother Teresa's days were filled with new experiences; she never knew what to expect from one day to the next. Whenever there was a new admission, an impending birth-operation, Mother Teresa was summoned at the same time as a doctor was called. This experience not only allowed Mother Teresa to practice her Hindi, in which she was not very fluent, but to become acquainted with expectant mothers, fatal accidents, ill and abandoned children, and death on the operating table. She also learned to tend to patients ill and dying with cholera or smallpox. One nun remembered that, no matter what the calamity, Mother Teresa remained unfazed by it, maintaining her focus on the patient. She could always be counted on to hold a dying patient's hand, to comfort a small child frightened by the hospital, or to cradle a newborn infant in her arms. She learned how to do many simple medical procedures such as making a hospital bed, giving injections, and administering medicines.

She helped assist in delivering babies, something in which she took special delight. Working with the nutritionists, Mother Teresa learned about the importance of a healthy diet, hygiene, and adequate rest. This knowledge was key to carrying out her work in the slums. As Mother Teresa came to know many of the poor families of the area, she attended weddings, feasts, and funerals, slowly entering their world and becoming one of them. During her time at Patna, Mother Teresa gained her first associate. A young girl, suffering from advanced stages of Tuberculosis, asked Mother Teresa whether she could help her in serving the poor. Towards the end of her stay at Holy Family, she appointed the young girl as an associate in her work. Her new helper ministered to other patients sick with Tuberculosis and offered prayers for the recovery of those stricken with the disease. Unfortunately, she did not accompany Mother Teresa to Calcutta for she died at Holy Family soon after.

(From 'Mother Teresa: A Biography' by Meg Greene)

WHY FOREST CONSERVATION IS NECESSARY

Forest conservation as the name suggests is the preservation and the protection of forests. It also involves the reversal of deforestation and environmental pollution. The preservation of all natural resources is absolutely essential for the balance of our ecosystem.

Importance of Forests

Let us take a look at why forests are so very important to us and our environment. We are basically dependent on forests for our survival. And so their conservation is of essential importance.

- Shola forests to be preserved for their indigenous trees and their benefits.
- The most important function of forests is that it produces mass amounts of oxygen as a by-product of photosynthesis. Oxygen is the main respiratory gas for all animals, it ensures our survival.
- And while photosynthesis, trees also absorb carbon dioxide from the air. This is one of the main pollutants of air pollution. Hence forests also reduce air pollution.
- Forests also prevent soil erosion and keep soil pollution in check. Deforestation, in fact, leads to soil erosion on a large scale since the topsoil comes loose.
- Forests also play an important part in the water cycle and control moisture levels of our ecosystem.
- And finally, forests are the natural home and habitat for millions of species of animals, birds, and insects.

Ways to Conserve the Forest

Controlled Deforestation

While deforestation cannot be avoided completely, we must look to control it. Young and immature trees should not be felled as far as possible. We must look to avoid large-scale commercial deforestation as well. Adapting practices such as clear-cutting or selective cutting will be beneficial in the long run.

Protect against Forest Fires

Forest fires are the most common and deadly cause of loss of forests. They can start due to natural causes or can be accidents caused by man

or even intentional in some cases. Once a fire spreads in a forest it is very difficult to control. Precautions must be taken for such incidents. Making fire lanes, spreading chemicals to control fire, clearing out dry leaves and trees etc.

Afforestation

This is the process by which we plant more trees in the area. We try to increase the forest cover by manual transplantation, or fresh plantation of trees. It is an attempt to balance our ecosystem to reduce the effects of deforestation and environmental pollutions of all types.

Plastic free forests:

Plastic in any form should be avoided in the forests it kills lot of animals.

Micro plastics (less than 5 mm) should have longlasting effects not only in animals but also in human beings.

Reasons Why Forests Are Important

1. They help us breathe

Forests pump out oxygen we need to live and absorb the carbon dioxide we exhale (or emit). A single mature, leafy tree is estimated to produce a day's supply of oxygen for anywhere from two to ten people. Phytoplankton in the ocean are more prolific, providing half of Earth's oxygen, but forests are still a key source of quality air.

2. They're more than just trees

Nearly half of Earth's known species live in forests, including 80% of biodiversity on land. Insects and worms work nutrients into soil, bees and birds spread pollen and seeds, and keystone species like wolves and big cats keep hungry herbivores in check. Biodiversity is a big deal, both for ecosystems and human economies, yet it's increasingly threatened around the world by deforestation.

3. People live there, too

Some 300 million people live in forests worldwide, including an estimated 60 million indigenous people whose survival depends almost entirely on native woodlands. Many millions more live along or near forest fringes, but even just a scattering of urban trees can raise property values and reduce crime, among other benefits.

4. They keep us cool

Urban trees help buildings stay cool, reducing the need for electric fans or air conditioners, while large forests can tackle daunting tasks like curbing a city's "heat island" effect or regulating regional temperatures.

5. They keep Earth cool

Trees also have another way to beat the heat absorb carbon dioxide (CO2) that fuels global warming. Plants always need some CO2 for photosynthesis, but Earth's air is now so thick with extra emissions that forests fight global warming just by breathing. CO2 is stored in wood, leaves and soil, often for centuries.

6. They make it rain

Large forests can influence regional weather patterns and even create their own microclimates. The Amazon rainforest, for example, generates atmospheric conditions that not only promote regular rainfall there and in nearby farmland, but potentially as far away as the Great Plains of North America.

7. They fight flooding

Tree roots are key allies in heavy rain, especially for low-lying areas like river plains. They help the ground absorb more of a flash flood, reducing soil loss and property damage by slowing the flow.

8. They pay it forward

On top of flood control, soaking up surface runoff also protects ecosystems downstream. Modern storm water increasingly carries toxic chemicals, from gasoline and lawn fertilizer to pesticides and pig manure, that accumulate

through watersheds and eventually create low-oxygen “Dead Zones”.

9. They refill aquifers

Forests are like giant sponges, catching runoff rather than letting it roll across the surface, but they can’t absorb all of it. Water that gets past their roots trickles down into aquifers, replenishing groundwater supplies that are important for drinking, sanitation and irrigation around the world.

10. They block wind

Farming near a forest has lots of benefits, like bats and songbirds that eat insects or owls and foxes that eat rats. But groups of trees can also serve as a windbreak, providing a buffer for wind-sensitive crops. And beyond protecting those plants, less wind also makes it easier for bees to pollinate them.

11. They keep dirt in its place

A forest’s root network stabilizes huge amounts of soil, bracing the entire ecosystem’s foundation against erosion by wind or water. Not only does deforestation disrupt all that, but the ensuing soil erosion can trigger new, life-threatening problems like landslides and dust storms.

12. They clean up dirty soil

In addition to holding soil in place, forests may also use phytoremediation to clean out certain pollutants. Trees can either sequester the toxins away or degrade them to be less dangerous. This is a helpful skill, letting trees absorb sewage overflows, roadside spills or contaminated runoff.

13. They clean up dirty air

Forest can clean up air pollution on a much larger scale, and not just CO2. Trees absorb a wide range of airborne pollutants, including carbon monoxide, sulfur dioxide and nitrogen dioxide.

14. They muffle noise pollution

Sound fades in forests, making trees a popular natural noise barrier. The muffling effect is largely due to rustling leaves — plus other woodland white noise, like bird songs — and just a few well-placed trees can cut background sound by 5 to 10 decibels, or about 50% as heard by human ears.

15. They feed us

Not only do trees produce fruits, nuts, seeds and sap, but they also enable a cornucopia near the forest floor, from edible mushrooms, berries and beetles to larger game like deer, turkeys, rabbits and fish.

16. They heal us

Forests give us many natural medications. The asthma drug theophylline comes from cacao trees, for one, while a compound in eastern red cedar needles fights drug-resistant bacteria. About 70% of known plants with cancer-fighting properties occur only in rainforests, yet fewer than 1% of tropical rainforest plants have been tested for medicinal effects. Even just walking in the woods can offer health benefits, too, including stress relief, reduced blood pressure and a stronger immune system. The latter may be partly due to trees releasing airborne compounds called phytoncides, which prompt our bodies to boost the Natural Killer (NK) cells that attack infections and guard against tumors.

17. They help us make things

Where would humans be without timber and resin? We’ve long used these renewable resources to make everything from paper and furniture to homes and clothing, but we also have a history of getting carried away, leading to overuse and deforestation. Thanks to the growth of tree farming and sustainable forestry, though, it’s becoming easier to find responsibly sourced tree products.

18. They create jobs

Forests contribute about 1% of the global gross domestic product through timber production and non-timber products.

19. They create majesty

Natural beauty may be the most obvious and yet least tangible benefit a forest offers. The abstract blend of shade, greenery, activity and tranquility can yield concrete advantages for people, however, like convincing us to appreciate and preserve old-growth forests for future generations.

20. They help us explore and relax

Our innate attraction to forests, part of a phenomenon known as biophilia, is still in the relatively early stages of scientific explanation. We know biophilia draws us to woods and other natural scenery, though, encouraging us to rejuvenate ourselves by exploring, wandering or just unwinding in the wilderness. They give us a sense of mystery and wonder, evoking the kinds of wild frontiers that molded our distant ancestors. And thanks to our growing awareness that spending time in forests is good for our health, many people now seek out those benefits with the Japanese practice of shinrin-yoku, commonly translated to English as "Forest Bathing".

21. They're pillars of their communities

Like the famous rug in "The Big Lebowski", forests really tie everything together — and we often don't appreciate them until they're gone. Beyond all their specific ecological perks (which can't even fit in a list this long), they've reigned for eons as Earth's most successful setting for life on land. Our species probably couldn't live without them, but it's up to us to make sure we never have to try. To avoid man-animal conflict. If we maintain the balance in flora and fauna, man-animal conflict will be avoid 100 per cent.

-D. Baskara Pandian I.A.S.,
Director of Information and Public Relations and Ex-officio Deputy Secretary to Government

M.S.Subbulakshmi: Music soared with her intense devotional

- By Thiru. Venkaiah Naidu, Hon'ble Vice President of India

"India is a land of rich cultural heritage with music in diverse genres representing the truly myriad mosaic of plurality—from the two main fountainheads of classical music—Carnatic and Hindustani—to a variety of folk music from every nook and corner to Sufi music, Qawwalis, Rabindra Sangeet to popular film music.

What defines India is this rich heritage of music and its unifying role in bringing people together cutting across religions, regions, castes and communities.

Dr.M.S.Subbulakshmi affectionately referred to as M.S. Amma was the face of Indian Carnatic music for several decades. She captivated the hearts of billions, not only in Tamil Nadu, South India or India but also in the entire world.

Friends! The roots of Indian music can be traced to Vedic literature, Sama Veda in particular and as such every note and cadence associated with our ancient music systems have to be preserved and propagated.

Music has no barriers or boundaries. The Sanskrit saying 'Sisurvetti pasurvetti, vetti gana rasam phanihi' (The child knows, the beasts know, the serpents know the beauty of music) aptly sums up the magical power of music. Metaphysical and spiritual love finds sublime expression in the keerthanas of Thyagaraja or Annamacharya, the bhajans of Meera or Tulsidas, among many highly evolved seers and sages of our literary and musical tradition. As Saint Thyagaraja said, "Sangeetha Gnanamu Bhakthi Vina Sanmargamu Galadhe", which can be roughly translated as "unless you can blend devotion with music, it may not lead us to the blissful plane".

Music acquired a divine dimension when somebody like the legendary Carnatic singer, late M.S. Subbulakshmi lent her voice to various compositions. Setting aside mere gimmicks and gymnastics of classical music, she delved deep into the soul of the music and brought forth the treasures from there, not only to the pundits or the elite but also to the common man.

In the enjoyment of such a fine expression of art all differences of caste creed, race and nationality evaporated.

She rose to heights where all differences vanished and she took us there with her. All

the Nations stood united when she sang in the Assembly of the United Nations Organisation.

Even Mahatma Gandhi was spellbound when he listened to her rendition of 'Vaishnava Janatho'.

Knowing that she might not be able to sing a song he had requested, Mahatma Gandhi is supposed to have said, "I would rather hear her recite the lines than hear anyone else sing it".

Madurai Shanmugavadivu Subbulakshmi remains an unsurpassed phenomenon in Carnatic music.

It will be perhaps an understatement to say that M.S. Subbulakshmi is a well-known name not only in India but across the world.

She was a cult figure, who mesmerized everyone from Mahatma Gandhi to the common man with her mellifluous voice. Upon Gandhiji's insistence, she recorded his favourite Meera bhajan 'Hari Tum Haro' overnight and sent it to him on his birthday in 1947.

She was the first musician to be awarded Bharat Ratna, the country's highest civilian honour. She was also the first Indian musician to have performed at the United Nations General Assembly and the first Indian musician to be conferred with the Ramon Magsaysay award for public service.

She was called the 'Nightingale of India' by Sarojini Naidu and 'Tapaswini' by Lata Mangeshkar, while Ustad Bade Ghulam Ali Khan described her as 'Suswaralakshmi Subbulakshmi'. Apart from the UN, she performed at the Edinburgh International Festival and for Queen Elizabeth-II at the Royal Albert Hall, London. She mostly sang in Tamil, Telugu, Kannada and Meera Bhajans in Hindi.

For many decades now, it has been a common practice in most South Indian homes for people to wake up in the morning to the strains of M.S.Subbulakshmi's rendition of Bhaja Govindam, the popular devotional composition written by Jagadguru Adi Shankaracharya, Vishnu Sahasranaamam and Sri Venkateswara Suprabhatam, among others. Her Venkateswara Suprabhatham is played in the Tirumala temple daily as part of the ritual.

Titans on the opposite sides of ideology, the likes of Jawaharlal Nehru and Rajaji, united and stood together when it came to appreciating the music that flowed in her mellifluous voice. Even the great sage of Kanchi, his holiness, the Paramacharya was not an exception.

She was an epitome of grace, respected by one and all. She was not only a singer par excellence but was also a great actor who donned the roles of Bhakta Meera and Sakunthala on the silver screen.

She also made a huge contribution to popularizing Annanmacharya Kritis.

She also undertook more than 200 charity concerts and donated the royalties she had earned on devotional albums to the Tirumala temple.

When we celebrate the music of M.S. Subbulakshmi, we must also remember her husband Sri T.Sadasivam who visualized and orchestrated her career. We must also acknowledge another remarkable person in M.S. Subbulakshmi life – her daughter Smt. Radha Viswanathan who accompanied her mother for almost 55 years on the concert stage and trained her granddaughters Aishwarya and Saundarya. The legacy continues.

I deem it a great honour to be part of the centenary celebrations of the iconic M.S. Subbulakshmi, who lives through her immortal legacy of spreading spiritual bliss through her divine melodies.

Jai Hind". ■

(Address at birth centenary commemoration event at Chennai)

World Kidney Day

Take care of your kidneys, they will take care of you

World Kidney Day falls on 11th March annually from 2006 and is a global campaign aimed at raising awareness of the importance of our kidneys to our overall health and to reduce the frequency and impact of kidney disease and its associated health problems worldwide.

All across the globe, many hundred events take place from public screenings in Argentina to Zumba marathons in Malaysia. They are all done to create awareness. Programmes to create awareness about preventive behaviours, risk factors and about how to live with kidney disease are spread on the day World Kidney Day is a joint initiative of the International Society of Nephrology (ISN) and the International Federation of Kidney Foundations (IFKF).

The day has the following aims:

• Raising awareness about our 'amazing kidneys'. Highlighting the fact that diabetes and high blood pressure are key risk factors for Chronic Kidney Disease (CKD).

• Encouraging systematic screening of all patients with diabetes and hypertension for CKD.

• Encouraging preventive behaviours.

• Educating all medical professionals about their key role in detecting and reducing the risk of CKD, particularly in high-risk populations.

• Stressing the important role of local and national health authorities in controlling the CKD epidemic. On World Kidney Day all Governments are encouraged to take action and invest in further kidney screening.

• Encouraging transplantation as a best-outcome option for kidney failure, and the act of organ donation as a life-saving initiative.

Kidney diseases are silent killers which can largely affect the quality of life. There are several ways to reduce the risk of developing kidney disease. Keeping fit and being active can help maintain ideal body weight, reduce blood pressure and the risk of chronic kidney disease. The concept, 'On the move for kidney health' is a worldwide collective march involving the public, celebrities and professionals moving across a public area by walking, running and cycling. Why not join them – by whatever means you prefer!. Eating a healthy diet can help to maintain ideal body weight, reduce blood pressure, prevent diabetes, heart disease and other conditions associated with CKD. Reduce your salt intake. The recommended sodium intake is 5-6 grams of salt per day. This includes the salt already in your foods. (around a teaspoon). To reduce your salt intake, try and limit the amount of processed and restaurant food and do not add salt to food. It will be easier to control your salt intake if you prepare the food yourself with fresh ingredients.

World Consumer Rights Day

The customer is always king

World Consumer Rights Day is celebrated globally on 15th March every year. It is a day marked to raise global awareness about consumer rights and needs. Celebrating World Consumer Rights Day is a chance to demand that the rights of all consumers are respected and protected, and to protest against market abuses and social injustices which undermine those rights. Consumer rights broadly mean that each consumer has the right to have information about the quality, potency, quantity, purity, price and standard of goods or services.

World Consumer Rights Day was inspired by President John F Kennedy, who sent a special message to the US Congress on 15th March 1962, in which he formally addressed the issue of consumer rights. He was the first world leader to do so. The consumer movement first marked that date in 1983 and now uses the day every year to mobilise action on important issues and campaigns.

This day serves as an annual occasion undermining the rights of consumers is equal to social injustice. What are the Rights of Consumers? The definition of a consumer right is the 'Right to have Information, the Ministry of Consumer Affairs, Food and Public Distribution has listed the following rights:

1. Right to Safety
2. Right to be Informed
3. Right to Choose
4. Right to be Heard
5. Right to seek Redressal
6. Right to Consumer Education.

Each year, World Consumer Rights Day adopts a theme to highlight. The theme last year was 'The Sustainable Consumer'. The theme for 2021 is 'Tackle Plastic Pollution'. Our ecosystem suffers from single-use plastics as these continue to fill our oceans. Where consumers are increasingly concerned about plastic pollution, they are already taking action. As a global consumer movement, we play a critical role in tackling plastic pollution and promoting sustainable consumption. Plastic is a highly useful material in our everyday lives, but our consumption and production of plastics, especially single-use plastic, have become unsustainable. However, there is not a single solution to tackling plastic pollution, so the 7 R's Model of Waste Management (replace, rethink, refuse, reduce, reuse, recycle, and repair) has been created to show the various ways to combat this issue.

On the occasion of World Consumer Rights Day here are some interesting quotes on the subject by some prominent individuals:

"Customers are the most important visitors on our premises, they are not dependent on us, we are dependent on them. They are not an interruption in our work. They are the purpose of it. They are not outsiders in our business. They are part of it; we are not doing them a favour by serving them. They are doing us a favour by allowing us to do so." Mahatma Gandhi

"Your most unhappy customers are your greatest source of learning". Bill Gates

"Get closer than ever to your customers. So close that you tell them what they need before they realize it themselves". Steve Jobs. ■

International Day of Happiness

'Progress is all about being happy'

A profound shift in attitudes is underway all over the world. People are now recognising that 'progress' should be about increasing human happiness and well-being, not just making the economy grow. Though this concept is new for the West, the Indian civilization has held for millennia that happiness and joy are one of the four prime values sought by each person.

To underscore the importance of happiness, 20th March has been established as the annual International Day of Happiness and all 193 United Nations member states have adopted a resolution calling for happiness to be given greater priority.

In 2011, the UN General Assembly adopted a resolution that recognised happiness as a 'fundamental human goal' and called for "a more inclusive, equitable and balanced approach to economic growth that promotes the happiness and well-being of all peoples".

In 2012, the first-ever UN conference on Happiness took place and the UN General Assembly adopted a resolution which decreed that the International Day of Happiness would be observed every year on 20th March. It was celebrated for the first time in 2013.

In 2015, the Day of Happiness campaign focused on relationships. We are a social species and we thrive when we're closely connected to others. But modern society is leaving more and more people feeling disconnected, isolated or lonely. On that day, thousands of people all around the world reached out to make new positive connections with others.

This year the theme for International Day of Happiness is 'Keep Calm. Stay Wise. Be Kind' and is, of course, in response to the COVID-19 pandemic. As we face an ongoing global crisis together, this year's International Day of Happiness is a chance to find uplifting and positive ways to look after ourselves – and one another. Exploring the theme further, Action for Happiness suggests:

Keep calm. There are lots of things outside our control. Let's remember to breathe and focus on what matters so we can respond constructively.

Stay wise, Making wise choices helps everyone. Let's choose positive actions that support our well-being and help others to do the same. These include following the guidelines for COVID-19 including social distancing, frequent washing of hands and wearing face masks when going out.

Be kind. We're all in this together, even when we're forced apart. Let's stay connected and reach out to help others who may be in need.

Little sparrow, little sparrow where have you gone?

The little house sparrow (Chittu Kuruvi in Tamil) is perhaps one of the earliest birds you can remember from your childhood. Their nests dotted almost every house in the neighbourhood as well as public places like bus bays and railway stations, where they lived in colonies and survived on food grains and tiny worms. Many bird watchers and ornithologists recall with fondness how the house sparrow gave flight to their passion for observing birds. The association between humans and the house sparrow dates back to centuries and no other bird has been associated with humans daily like the house sparrow. It is a bird that evokes fond memories and has thus found mention in folklore and songs from time immemorial. The flight and briskness of the sparrow made Bharathi sing the song of liberty, 'Veettu Viduthalai Aagi Nirpaay' (You should be free from cares and shackles like this little sparrow…)

Unfortunately, the house sparrow is now a disappearing species. Like other plants and animals which were once abundant and are now facing an uncertain future, the number of house sparrows is also declining across their natural range. The reason? Certainly, there is no one single reason for the decline of the house sparrow. Its slow but noticeable disappearance has been labelled as one of the biggest mysteries of recent times.

The house sparrow is believed to be declining for various reasons ranging from the destruction of its habitat to lack of insect food for the young and even the increasing microwave pollution from mobile phone towers.

The sparrow, especially the common house sparrow, is one of the most ubiquitous birds on earth. It has, over a while, evolved with mankind. Fortunately, it is still found in abundance in many parts of the world.

The decline of the house sparrow is an indicator of the continuous degradation the environment around us is facing. It is also a warning bell that alerts us about the possible detrimental effects on our health and wellbeing. We need to know the health risks of the increasing amount of microwave pollution and what is decimating the population of the house sparrow, so that we can estimate the effect on all forms of life, including ours.

On World Sparrow Day, events on the little bird are being held all across the globe. The goal is to collectively inspire others to join the celebrations and to get as many people as possible involved in the conservation of house sparrows and their habitat across the planet.

The event should bring together individuals and national and international groups. It will also help attract the attention of Government agencies and the scientific community to take notice of the need for the conservation of the common bird species and urban biodiversity.

World Water Day

Valuing water, ensuring clean water for everyone

World Water Day is observed on 22nd March every year. It celebrates water and raises awareness of the global water crisis. A core focus of the observance is to support the achievement of Sustainable Development Goal (SDG) 6: water and sanitation for all by 2030.

The theme of World Water Day 2021 is valuing water. The value of water is much more than its price – water has enormous and complex value for our households, food, culture, health, education, economics and the integrity of our natural environment. If we overlook any of these values, we risk mismanaging this finite, irreplaceable resource. Without a comprehensive understanding of water's true, multidimensional value, we will be unable to safeguard this critical resource for the benefit of everyone.

According to the United Nations, "Clean water is a basic human need, and one that should be easily accessible to all. There is sufficient fresh water on the planet to achieve this. However, due to poor infrastructure, investment and planning, every year millions of people, many of them children, die from diseases associated with inadequate water supply, sanitation and hygiene.

A global celebration of water happens once a year on World Water Day, but the world's need for safe water to drink, wash hands and keep families healthy exists every day. The Tirukkural underscores the importance of water when it says that the duties of life cannot be discharged without water.

World Water Day looks at the global issues surrounding access to clean, safe drinking water and sanitation. It focuses on the link between water and climate change and shows how the two are linked. Adapting to the water effects of climate change will protect health and save lives.

Water is a precious commodity that many take for granted. World Water Day is a chance to think about those people and places where water needs are still paramount, and to seek to work together to find a solution.

It is an extremely sad but true fact that millions of people still do not have access to clean water and sanitation. This lack of accessible options for meeting these two basic human needs is a tragedy that people from across the globe are looking to reduce and manage, bringing clean water and better sanitation facilities to underprivileged communities across the world.

The first Water Day was proposed in Agenda 22 of the 1992 United Nations Conference on Environment and Development that was held in Rio de Janeiro, Brazil. In December of that year, the United Nations General Assembly adopted the resolution that on the 22nd of March each year, Water Day would be held; a day dedicated to raising awareness around global water-related issues, with the key focus being on ensuring every community has to access to a clean water supply. In March 1993, the first Water Day was held and has been held every year since then. Each year, certain issues are also highlighted, such as safeguarding aquatic eco-systems local to communities.

Conserving rainwater, being conscious of the need to use water economically and ensuring that not even a single drop of water goes waste, implementing schemes that ensure clean drinking water to people everywhere are issues that are being addressed more and more. ■

Making an ocean of difference to the climate

Every March 23, the World Meteorological Organization (WMO) commemorates the coming into force of the Convention establishing the World Meteorological Organization on the same day in 1950.

Since 1961, WMO has been celebrating World Meteorological Day with a different theme selected for each year. Some themes of World Meteorological Day have been: 'Weather, climate and the air we breathe' (2009), 'Observing our planet for a better future' (2008), 'Polar meteorology: Understanding global impacts' (2007), 'Preventing and mitigating natural disasters' (2006), 'Weather, climate, water and sustainable development' (2005), 'Weather, climate, water in the information age' (2004)…and so on.

The theme for 2021 is: The Ocean, Our Climate and Weather. The aim is to focus on and support efforts to reverse the cycle of decline in ocean health and gather ocean well-wishers worldwide to work for the common goal of ensuring improved conditions for sustainable development of the ocean.

When it comes to the weather and climate, most of us think only about what is happening in the atmosphere. If we ignore the ocean, however, we miss a big piece of the picture. Covering some 70 per cent of the earth's surface, the ocean is a major driver of the world's weather and climate. It also plays a central role in climate change. The ocean is also a major driver of the global economy, carrying more than 90 per cent of world trade and sustaining 40 per cent of humanity that lives within 100 km of the coast. Recognizing this, national meteorological and hydrological services and researchers regularly monitor the ocean and how it is changing, modelling how it affects the atmosphere and delivering a wide variety of marine services, including supporting coastal management and Safety of Life at Sea. Today, the growing impact of climate change is making ocean observations, research and services more critical than ever before.

WMO's theme for this year celebrates its focus in connecting the ocean, climate and weather within the Earth System. It also marks the launch of the United Nations Decade of Ocean Science for Sustainable Development (2021-2030). The Decade galvanizes efforts to gather ocean science – through innovative and transformative ideas - as the basis of information to support sustainable development.

WMO, as the United Nations specialized agency for climate, weather and water, strives to support the understanding of the inextricable link between ocean, climate and weather. This helps us understand the world in which we live, including the impacts of climate change, and to help members to strengthen their ability to keep lives and property safe – reducing the risk of disaster – and to maintain viable economies. ■

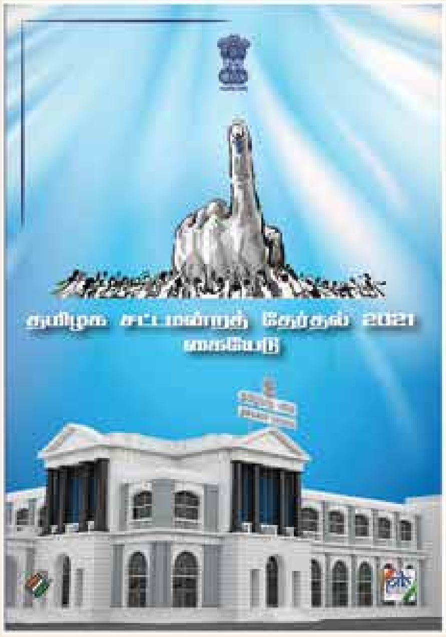
Tamil Nadu Legislative Assembly General Elections 2021 and By-election to Lok Sabha for Kanniyakumari Parliamentary Constituency

The Election Commission of India has announced the poll schedule for the General Elections 2021 to Tamil Nadu Legislative Assembly and By-election to LokSabha from Kanniyakumari Parliamentary Constituency as follows:-

Filing of nominations and issue of Gazette Notification	12.03.2021 (Friday)
Last date for filing Nominations	19.03.2021 (Friday)
Data for Scrutiny of Nominations	20.03.2021 (Saturday)
Last date for withdrawal of candidature	22.03.2021 (Monday)
Date of poll	06.04.2021 (Tuesday)
Date of Counting	02.05.2021 (Sunday)
Date before which election shall be completed	04.05.2021 (Tuesday)

The Model Code of Conduct has come into force with effect from the date of announcement of the poll schedule, i.e. 26.02.2021. The Model Code of Conduct shall come into force with immediate effect. The Model Code of Conduct shall be applicable to all candidates, political parties, State and Union Government.

Tamil Nadu Legislative Assembly Constituencies-2021



THIRUVALLUR DISTRICT

1. Gummidipoondi (1)

No. of Polling Booths	:	330
Men Voters	:	1,37,027
Women Voters	:	1,43,708
Transgender	:	41
Total Numbers of Voters	:	2,80,776

2. Ponneri (SC) (2)

No. of Polling Booths	:	310
Men Voters	:	1,30,689
Women Voters	:	1,36,953
Transgender	:	31
Total Numbers of Voters	:	2,67,673

3. Tiruttani (3)

No. of Polling Booths	:	329
Men Voters	:	1,41,923
Women Voters	:	1,48,501
Transgender	:	28
Total Numbers of Voters	:	2,90,452

4. Thiruvallur (4)

No. of Polling Booths	:	296
Men Voters	:	1,33,608
Women Voters	:	1,41,055
Transgender	:	26
Total Numbers of Voters	:	2,74,689

5. Poonamallee (SC) (5)

No. of Polling Booths	:	387
Men Voters	:	1,75,953
Women Voters	:	1,81,861
Transgender	:	60
Total Numbers of Voters	:	3,57,874

6. Avadi (6)

No. of Polling Booths	:	427
Men Voters	:	2,18,538
Women Voters	:	2,21,369
Transgender	:	98
Total Numbers of Voters	:	4,40,005

7. Maduravoyal (7)

No. of Polling Booths	:	421
Men Voters	:	2,26,245
Women Voters	:	2,22,464
Transgender	:	142
Total Numbers of Voters	:	4,48,851

8. Ambattur (8)

No. of Polling Booths	:	349
Men Voters	:	1,91,502
Women Voters	:	1,91,418
Transgender	:	95
Total Numbers of Voters	:	3,83,015

9. Madhavaram (9)

No. of Polling Booths	:	467
Men Voters	:	2,24,323
Women Voters	:	2,26,288
Transgender	:	106
Total Numbers of Voters	:	4,50,717

10. Thiruvottiyur (10)

No. of Polling Booths	:	306
Men Voters	:	1,50,309
Women Voters	:	1,54,323
Transgender	:	145
Total Numbers of Voters	:	3,04,777

CHENNAI DISTRICT

11. Dr. Radhakrishnan Nagar (11)

No. of Polling Booths	:	247
Men Voters	:	1,26,744
Women Voters	:	1,35,889
Transgender	:	105
Total Numbers of Voters	:	2,62,738

12. Perambur (12)

No. of Polling Booths	:	297
Men Voters	:	1,55,049
Women Voters	:	1,60,088
Transgender	:	71
Total Numbers of Voters	:	3,15,208

13. Kolathur (13)

No. of Polling Booths	:	238
Men Voters	:	1,38,181
Women Voters	:	1,44,050
Transgender	:	68
Total Numbers of Voters	:	2,82,299

14. Villivakkam (14)

No. of Polling Booths	:	247
Men Voters	:	1,25,030
Women Voters	:	1,29,899
Transgender	:	63
Total Numbers of Voters	:	2,54,992

15. Thiru.Vi.Ka Nagar (SC) (15)

No. of Polling Booths	:	205
Men Voters	:	1,07,090
Women Voters	:	1,13,676
Transgender	:	52
Total Numbers of Voters	:	2,20,818

16. Egmore (SC) (16)

No. of Polling Booths	:	169
Men Voters	:	95,253
Women Voters	:	96,959
Transgender	:	53
Total Numbers of Voters	:	1,92,265

17. Royapuram (17)

No. of Polling Booths	:	181
Men Voters	:	93,479
Women Voters	:	97,673
Transgender	:	54
Total Numbers of Voters	:	1,91,206

18. Harbour (18)

No. of Polling Booths	:	177
Men Voters	:	91,936
Women Voters	:	84,281
Transgender	:	55
Total Numbers of Voters	:	1,76,272

19. Chepauk-Thiruvallikeni (19)

No. of Polling Booths	:	220
Men Voters	:	1,15,080
Women Voters	:	1,19,204
Transgender	:	35
Total Numbers of Voters	:	2,34,319

20. Thousand Lights (20)

No. of Polling Booths	:	239
Men Voters	:	1,18,537
Women Voters	:	1,23,965
Transgender	:	95
Total Numbers of Voters	:	2,42,597

21. Anna Nagar (21)

No. of Polling Booths	:	255
Men Voters	:	1,40,410
Women Voters	:	1,45,522
Transgender	:	87
Total Numbers of Voters	:	2,86,019

22. Virugambakkam (22)

No. of Polling Booths	:	270
Men Voters	:	1,45,167
Women Voters	:	1,45,961
Transgender	:	90
Total Numbers of Voters	:	2,91,218

23. Saidapet (23)

No. of Polling Booths	:	257
Men Voters	:	1,37,073
Women Voters	:	1,42,414
Transgender	:	75
Total Numbers of Voters	:	2,79,562

24. Thiyagarayanagar (24)

No. of Polling Booths	:	229
Men Voters	:	1,20,734
Women Voters	:	1,23,905
Transgender	:	47
Total Numbers of Voters	:	2,44,686

25. Mylapore (25)

No. of Polling Booths	:	262
Men Voters	:	1,30,621
Women Voters	:	1,38,739
Transgender	:	40
Total Numbers of Voters	:	2,69,400

26. Velachery (26)

No. of Polling Booths	:	261
Men Voters	:	1,55,197
Women Voters	:	1,58,473
Transgender	:	91
Total Numbers of Voters	:	3,13,761

CHENGALPATTU DISTRICT

27. Shozhinganallur (27)

No. of Polling Booths	:	616
Men Voters	:	3,48,262
Women Voters	:	3,46,476
Transgender	:	107
Total Numbers of Voters	:	6,94,845

28. Pallavaram (30)

No. of Polling Booths	:	437
Men Voters	:	2,16,439
Women Voters	:	2,18,696
Transgender	:	42
Total Numbers of Voters	:	4,35,177

29. Tambaram (31)

No. of Polling Booths	:	416
Men Voters	:	2,05,751
Women Voters	:	2,07,748
Transgender	:	53
Total Numbers of Voters	:	4,13,552

30. Chengalpattu (32)

No. of Polling Booths	:	439
Men Voters	:	2,09,611
Women Voters	:	2,16,868
Transgender	:	56
Total Numbers of Voters	:	4,26,535

31. Thiruporur (33)

No. of Polling Booths	:	307
Men Voters	:	1,43,556
Women Voters	:	1,49,658
Transgender	:	37
Total Numbers of Voters	:	2,93,251

32. Cheyyur (SC) (34)

No. of Polling Booths	:	263
Men Voters	:	1,11,654
Women Voters	:	1,14,993
Transgender	:	32
Total Numbers of Voters	:	2,26,679

33. Madurantakam (SC) (35)

No. of Polling Booths	:	274
Men Voters	:	1,11,270
Women Voters	:	1,15,019
Transgender	:	57
Total Numbers of Voters	:	2,26,346

KANCHEEPURAM DISTRICT

34. Alandur (28)

No. of Polling Booths	:	391
Men Voters	:	1,92,854
Women Voters	:	1,96,921
Transgender	:	82
Total Numbers of Voters	:	3,89,857

35. Sriperumbudur (SC) (29)

No. of Polling Booths	:	358
Men Voters	:	1,74,186
Women Voters	:	1,83,194
Transgender	:	53
Total Numbers of Voters	:	3,57,433

36. Uthiramerur (36)

No. of Polling Booths	:	301
Men Voters	:	1,25,347
Women Voters	:	1,34,252
Transgender	:	34
Total Numbers of Voters	:	2,59,633

37. Kancheepuram (37)

No. of Polling Booths	:	329
Men Voters	:	1,49,075
Women Voters	:	1,59,318
Transgender	:	13
Total Numbers of Voters	:	3,08,406

RANIPET DISTRICT

38. Arakkonam (SC) (38)

No. of Polling Booths	:	250
Men Voters	:	1,10,327
Women Voters	:	1,16,167
Transgender	:	17
Total Numbers of Voters	:	2,26,511

39. Sholinghur (39)

No. of Polling Booths	:	299
Men Voters	:	1,35,256
Women Voters	:	1,40,266
Transgender	:	10
Total Numbers of Voters	:	2,75,532

40. Ranipet (41)

No. of Polling Booths	:	283
Men Voters	:	1,28,391
Women Voters	:	1,37,219
Transgender	:	16
Total Numbers of Voters	:	2,65,626

41.Arcot (42)

No. of Polling Booths	:	290
Men Voters	:	1,26,652
Women Voters	:	1,33,475
Transgender	:	8
Total Numbers of Voters	:	2,60,135

VELLORE DISTRICT

42. Katpadi (40)

No. of Polling Booths	:	248
Men Voters	:	1,19,583
Women Voters	:	1,27,813
Transgender	:	32
Total Numbers of Voters	:	2,47,428

43. Vellore (43)

No. of Polling Booths	:	244
Men Voters	:	1,21,101
Women Voters	:	1,30,243
Transgender	:	26
Total Numbers of Voters	:	2,51,370

44. Anaikattu (44)

No. of Polling Booths	:	265
Men Voters	:	1,22,995
Women Voters	:	1,30,344
Transgender	:	37
Total Numbers of Voters	:	2,53,376

45. Kilvaithinankuppam (SC) (45)

No. of Polling Booths	:	254
Men Voters	:	1,09,836
Women Voters	:	1,14,389
Transgender	:	5
Total Numbers of Voters	:	2,24,230

46. Gudiyattam (SC) (46)

No. of Polling Booths	:	290
Men Voters	:	1,39,342
Women Voters	:	1,48,302
Transgender	:	40
Total Numbers of Voters	:	2,87,684

TIRUPPATTUR DISTRICT

47. Vaniyambadi (47)

No. of Polling Booths	:	256
Men Voters	:	1,22,012
Women Voters	:	1,25,845
Transgender	:	37
Total Numbers of Voters	:	2,47,894

48. Ambur (48)

No. of Polling Booths	:	242
Men Voters	:	1,14,905
Women Voters	:	1,21,902
Transgender	:	12
Total Numbers of Voters	:	2,36,819

49. Jolarpet (49)

No. of Polling Booths	:	267
Men Voters	:	1,18,449
Women Voters	:	1,20,010
Transgender	:	7
Total Numbers of Voters	:	2,38,466

50. Tiruppattur (50)

No. of Polling Booths	:	265
Men Voters	:	1,18,225
Women Voters	:	1,19,438
Transgender	:	16
Total Numbers of Voters	:	2,37,679

KRISHNAGIRI DISTRICT

51. Uthangarai (51)

No. of Polling Booths	:	287
Men Voters	:	1,19,020
Women Voters	:	1,17,975
Transgender	:	56
Total Numbers of Voters	:	2,37,051

52. Bargur (52)

No. of Polling Booths	:	292
Men Voters	:	1,21,850
Women Voters	:	1,24,403
Transgender	:	16
Total Numbers of Voters	:	2,46,269

53. Krishnagiri (53)

No. of Polling Booths	:	307
Men Voters	:	1,30,080
Women Voters	:	1,35,121
Transgender	:	37
Total Numbers of Voters	:	2,65,238

54. Veppanahalli (54)

No. of Polling Booths	:	309
Men Voters	:	1,27,604
Women Voters	:	1,23,021
Transgender	:	32
Total Numbers of Voters	:	2,50,657

55. Hosur (55)

No. of Polling Booths	:	366
Men Voters	:	1,78,339
Women Voters	:	1,70,785
Transgender	:	100
Total Numbers of Voters	:	3,49,224

56. Thalli (56)

No. of Polling Booths	:	302
Men Voters	:	1,28,625
Women Voters	:	1,21,915
Transgender	:	39
Total Numbers of Voters	:	2,50,579

DHARMAPURI DISTRICT

57. Palacode (57)

No. of Polling Booths	:	267
Men Voters	:	1,19,046
Women Voters	:	1,16,025
Transgender	:	18
Total Numbers of Voters	:	2,35,089

58. Pennagaram (58)

No. of Polling Booths	:	292
Men Voters	:	1,26,960
Women Voters	:	1,18,368
Transgender	:	10
Total Numbers of Voters	:	2,45,338

59. Dharmapuri (59)

No. of Polling Booths	:	306
Men Voters	:	1,35,097
Women Voters	:	1,32,774
Transgender	:	109
Total Numbers of Voters	:	2,67,980

60. Pappireddipatti (60)

No. of Polling Booths	:	314

Men Voters	:	1,32,245
Women Voters	:	1,31,628
Transgender	:	10
Total Numbers of Voters	:	2,63,883

61. Harur (SC) (61)

No. of Polling Booths	:	299
Men Voters	:	1,24,543
Women Voters	:	1,24,062
Transgender	:	14
Total Numbers of Voters	:	2,48,619

TIRUVANNAMALAI DISTRICT

62. Chengam (SC) (62)

No. of Polling Booths	:	323
Men Voters	:	1,35,563
Women Voters	:	1,37,760
Transgender	:	10
Total Numbers of Voters	:	2,73,333

63. Tiruvannamalai (63)

No. of Polling Booths	:	296
Men Voters	:	1,37,856
Women Voters	:	1,46,956
Transgender	:	39
Total Numbers of Voters	:	2,84,851

64. Kilpennathur (64)

No. of Polling Booths	:	285
Men Voters	:	1,23,722
Women Voters	:	1,28,317
Transgender	:	8
Total Numbers of Voters	:	2,52,047

65. Kalasapakkam (65)

No. of Polling Booths	:	281
Men Voters	:	1,19,195
Women Voters	:	1,22,774
Transgender	:	12
Total Numbers of Voters	:	2,41,981

66. Polur (66)

No. of Polling Booths	:	285
Men Voters	:	1,19,269
Women Voters	:	1,23,642
Transgender	:	4
Total Numbers of Voters	:	2,42,915

67. Arani (67)

No. of Polling Booths	:	311
Men Voters	:	1,33,253
Women Voters	:	1,41,788
Transgender	:	22
Total Numbers of Voters	:	2,75,063

68. Cheyyar (68)

No. of Polling Booths	:	311
Men Voters	:	1,26,686
Women Voters	:	1,32,544
Transgender	:	1
Total Numbers of Voters	:	2,59,231

69. Vandavasi (SC) (69)

No. of Polling Booths	:	280
Men Voters	:	1,18,230
Women Voters	:	1,21,439
Transgender	:	1
Total Numbers of Voters	:	2,39,670

VILLUPURAM DISTRICT

70. Gingee (70)

No. of Polling Booths	:	304
Men Voters	:	1,28,545
Women Voters	:	1,31,577
Transgender	:	37
Total Numbers of Voters	:	2,60,159

71. Mailam (71)

No. of Polling Booths	:	265
Men Voters	:	1,09,755
Women Voters	:	1,10,088
Transgender	:	25
Total Numbers of Voters	:	2,19,868

72. Tindivanam (SC) (72)

No. of Polling Booths	:	264
Men Voters	:	1,13,322
Women Voters	:	1,16,577
Transgender	:	13
Total Numbers of Voters	:	2,29,912

73. Vanur (SC) (73)

No. of Polling Booths : 277
Men Voters : 1,10,930
Women Voters : 1,14,767
Transgender : 16
Total Numbers of Voters : 2,25,713

74. Villuppuram (74)

No. of Polling Booths : 286
Men Voters : 1,27,445
Women Voters : 1,33,463
Transgender : 62
Total Numbers of Voters : 2,60,970

75. Vikravandi (75)

No. of Polling Booths : 275
Men Voters : 1,15,608
Women Voters : 1,18,268
Transgender : 25
Total Numbers of Voters : 2,33,901

76. Tirukkoyilur (76)

No. of Polling Booths : 286
Men Voters : 1,27,601
Women Voters : 1,26,342
Transgender : 38
Total Numbers of Voters : 2,53,981

KALLAKURICHI DISTRICT

77. Ulundurpet (77)

No. of Polling Booths : 337
Men Voters : 1,47,666
Women Voters : 1,45,115
Transgender : 48
Total Numbers of Voters : 2,92,829

78. Rishivandiyam (78)

No. of Polling Booths : 305
Men Voters : 1,35,549
Women Voters : 1,31,923
Transgender : 59
Total Numbers of Voters : 2,67,531

79. Sankarapuram (79)

No. of Polling Booths : 300
Men Voters : 1,33,498
Women Voters : 1,34,380
Transgender : 48
Total Numbers of Voters : 2,67,926

80. Kallakurichi (SC) (80)

No. of Polling Booths : 330
Men Voters : 1,41,681
Women Voters : 1,43,953
Transgender : 56
Total Numbers of Voters : 2,85,690

SALEM DISTRICT

81. Gangavalli (SC) (81)

No. of Polling Booths : 263
Men Voters : 1,15,581
Women Voters : 1,22,668
Transgender : 4
Total Numbers of Voters : 2,38,253

82. Attur (SC) (82)

No. of Polling Booths : 281
Men Voters : 1,22,440
Women Voters : 1,31,348
Transgender : 12
Total Numbers of Voters : 2,53,800

83. Yercaud (ST) (83)

No. of Polling Booths : 315
Men Voters : 1,38,409
Women Voters : 1,44,231
Transgender : 16
Total Numbers of Voters : 2,82,656

84. Omalur (84)

No. of Polling Booths : 345
Men Voters : 1,51,085
Women Voters : 1,43,623
Transgender : 4
Total Numbers of Voters : 2,94,712

85. Mettur (85)

No. of Polling Booths : 316
Men Voters : 1,45,073
Women Voters : 1,40,687

Transgender : 7
Total Numbers of Voters : 2,85,767

86. Edappadi (86)

No. of Polling Booths : 320
Men Voters : 1,44,757
Women Voters : 1,39,597
Transgender : 24
Total Numbers of Voters : 2,84,378

87. Sankagiri (87)

No. of Polling Booths : 311
Men Voters : 1,38,013
Women Voters : 1,35,110
Transgender : 20
Total Numbers of Voters : 2,73,143

88. Salem (West) (88)

No. of Polling Booths : 295
Men Voters : 1,48,477
Women Voters : 1,49,452
Transgender : 56
Total Numbers of Voters : 2,97,985

89. Salem (North) (89)

No. of Polling Booths : 268
Men Voters : 1,34,319
Women Voters : 1,40,436
Transgender : 21
Total Numbers of Voters : 2,74,776

90. Salem (South) (90)

No. of Polling Booths : 264
Men Voters : 1,26,698
Women Voters : 1,32,508
Transgender : 23
Total Numbers of Voters : 2,59,229

91 Veerapandi (91)

No. of Polling Booths : 299
Men Voters : 1,30,313
Women Voters : 1,29,111
Transgender : 17
Total Numbers of Voters : 2,59,441

NAMAKKAL DISTRICT

92 Rasipuram (SC) (92)

No. of Polling Booths : 259
Men Voters : 1,15,161
Women Voters : 1,20,884
Transgender : 15
Total Numbers of Voters : 2,36,060

93. Senthamangalam (ST) (93)

No. of Polling Booths : 283
Men Voters : 1,18,702
Women Voters : 1,23,842
Transgender : 25
Total Numbers of Voters : 2,42,569

94. Namakkal (94)

No. of Polling Booths : 288
Men Voters : 1,24,210
Women Voters : 1,32,792
Transgender : 46
Total Numbers of Voters : 2,57,048

95. Paramathivelur (95)

No. of Polling Booths : 254
Men Voters : 1,06,572
Women Voters : 1,14,408
Transgender : 6
Total Numbers of Voters : 2,20,986

96. Tiruchengodu (96)

No. of Polling Booths : 260
Men Voters : 1,12,125
Women Voters : 1,18,154
Transgender : 37
Total Numbers of Voters : 2,30,316

97. Kumarapalayam (97)

No. of Polling Booths : 279
Men Voters : 1,24,334
Women Voters : 1,29,857
Transgender : 31
Total Numbers of Voters : 2,54,222

ERODE DISTRICT

98. Erode (East) (98)

No. of Polling Booths	:	237
Men Voters	:	1,10,934
Women Voters	:	1,15,987
Transgender	:	15
Total Numbers of Voters	:	2,26,936

99. Erode (West) (99)

No. of Polling Booths	:	298
Men Voters	:	1,42,913
Women Voters	:	1,48,373
Transgender	:	30
Total Numbers of Voters	:	2,91,316

100. Modakkurichi (100)

No. of Polling Booths	:	277
Men Voters	:	1,13,952
Women Voters	:	1,23,493
Transgender	:	12
Total Numbers of Voters	:	2,37,457

101. Perundurai (103)

No. of Polling Booths	:	263
Men Voters	:	1,10,325
Women Voters	:	1,17,067
Transgender	:	6
Total Numbers of Voters	:	2,27,398

102. Bhavani (104)

No. of Polling Booths	:	289
Men Voters	:	1,18,231
Women Voters	:	1,22,291
Transgender	:	9
Total Numbers of Voters	:	2,40,531

103. Anthiyur (105)

No. of Polling Booths	:	261
Men Voters	:	1,07,712
Women Voters	:	1,11,215
Transgender	:	18
Total Numbers of Voters	:	2,18,945

104. Gobichettipalayam (106)

No. of Polling Booths	:	296
Men Voters	:	1,22,945
Women Voters	:	1,32,551
Transgender	:	6
Total Numbers of Voters	:	2,55,502

105. Bhavanisagar (SC) (107)

No. of Polling Booths	:	294
Men Voters	:	1,26,755
Women Voters	:	1,32,355
Transgender	:	8
Total Numbers of Voters	:	2,59,118

THE NILGIRIS DISTRICT

106. Udhagamandalam (108)

No. of Polling Booths	:	238
Men Voters	:	98,353
Women Voters	:	1,06,775
Transgender	:	10
Total Numbers of Voters	:	2,05,138

107. Gudalur (SC) (109)

No. of Polling Booths	:	222
Men Voters	:	92,108
Women Voters	:	96,496
Transgender	:	0
Total Numbers of Voters	:	1,88,604

108. Coonoor (110)

No. of Polling Booths	:	223
Men Voters	:	91,301
Women Voters	:	99,999
Transgender	:	7
Total Numbers of Voters	:	1,91,307

TIRUPPUR DISTRICT

109. Dharapuram (SC) (101)

No. of Polling Booths	:	298
Men Voters	:	1,25,820
Women Voters	:	1,32,111
Transgender	:	10
Total Numbers of Voters	:	2,57,941

110. Kangeyam (102)

No. of Polling Booths	:	294
Men Voters	:	1,25,874

Women Voters	:	1,32,646
Transgender	:	23
Total Numbers of Voters	:	2,58,543

111. Avinashi (SC) (112)

No. of Polling Booths	:	312
Men Voters	:	1,36,431
Women Voters	:	1,44,294
Transgender	:	6
Total Numbers of Voters	:	2,80,731

112. Tiruppur (North) (113)

No. of Polling Booths	:	362
Men Voters	:	1,91,593
Women Voters	:	1,84,440
Transgender	:	100
Total Numbers of Voters	:	3,76,133

113. Tiruppur (South) (114)

No. of Polling Booths	:	240
Men Voters	:	1,39,490
Women Voters	:	1,36,036
Transgender	:	34
Total Numbers of Voters	:	2,75,560

114. Palladam (115)

No. of Polling Booths	:	407
Men Voters	:	1,93,139
Women Voters	:	1,93,904
Transgender	:	68
Total Numbers of Voters	:	3,87,111

115. Udumalaipettai (125)

No. of Polling Booths	:	293
Men Voters	:	1,30,001
Women Voters	:	1,39,113
Transgender	:	23
Total Numbers of Voters	:	2,69,137

116. Madathukulam (126)

No. of Polling Booths	:	287
Men Voters	:	1,21,419
Women Voters	:	1,26,189
Transgender	:	21
Total Numbers of Voters	:	2,47,629

COIMBATORE DISTRICT

117. Mettupalayam (111)

No. of Polling Booths	:	321
Men Voters	:	1,43,198
Women Voters	:	1,52,566
Transgender	:	38
Total Numbers of Voters	:	2,95,802

118. Sulur (116)

No. of Polling Booths	:	324
Men Voters	:	1,54,197
Women Voters	:	1,61,102
Transgender	:	26
Total Numbers of Voters	:	3,15,325

119. Kavundampalayam (117)

No. of Polling Booths	:	425
Men Voters	:	2,29,997
Women Voters	:	2,30,908
Transgender	:	95
Total Numbers of Voters	:	4,61,000

120. Coimbatore (North) (118)

No. of Polling Booths	:	292
Men Voters	:	1,69,287
Women Voters	:	1,66,979
Transgender	:	38
Total Numbers of Voters	:	3,36,304

121. Thondamuthur (119)

No. of Polling Booths	:	307
Men Voters	:	1,60,579
Women Voters	:	1,63,398
Transgender	:	76
Total Numbers of Voters	:	3,24,053

122. Coimbatore (South) (120)

No. of Polling Booths	:	253
Men Voters	:	1,25,416
Women Voters	:	1,25,950
Transgender	:	23
Total Numbers of Voters	:	2,51,389

123. Singanallur (121)

No. of Polling Booths	:	322
Men Voters	:	1,60,790

Women Voters	:	1,62,799
Transgender	:	25
Total Numbers of Voters	:	3,23,614

124. Kinathukadavu (122)

No. of Polling Booths	:	300
Men Voters	:	1,59,148
Women Voters	:	1,64,955
Transgender	:	42
Total Numbers of Voters	:	3,24,145

125. Pollachi (123)

No. of Polling Booths	:	269
Men Voters	:	1,08,302
Women Voters	:	1,17,443
Transgender	:	32
Total Numbers of Voters	:	2,25,777

126. Valparai (SC) (124)

No. of Polling Booths	:	235
Men Voters	:	98,617
Women Voters	:	1,06,699
Transgender	:	19
Total Numbers of Voters	:	2,05,335

DINDIGUL DISTRICT

127. Palani (127)

No. of Polling Booths	:	323
Men Voters	:	1,35,992
Women Voters	:	1,41,755
Transgender	:	36
Total Numbers of Voters	:	2,77,783

128. Oddanchatram (128)

No. of Polling Booths	:	278
Men Voters	:	1,16,797
Women Voters	:	1,23,408
Transgender	:	32
Total Numbers of Voters	:	2,40,237

129. Athoor (129)

No. of Polling Booths	:	318
Men Voters	:	1,39,982
Women Voters	:	1,50,690
Transgender	:	26
Total Numbers of Voters	:	2,90,698

130. Nilakottai (SC) (130)

No. of Polling Booths	:	265
Men Voters	:	1,19,204
Women Voters	:	1,23,649
Transgender	:	10
Total Numbers of Voters	:	2,42,863

131. Natham (131)

No. of Polling Booths	:	323
Men Voters	:	1,37,940
Women Voters	:	1,44,623
Transgender	:	53
Total Numbers of Voters	:	2,82,616

132. Dindigul (132)

No. of Polling Booths	:	287
Men Voters	:	1,34,194
Women Voters	:	1,41,730
Transgender	:	55
Total Numbers of Voters	:	2,75,979

133. Vedasandur (133)

No. of Polling Booths	:	309
Men Voters	:	1,28,834
Women Voters	:	1,34,425
Transgender	:	3
Total Numbers of Voters	:	2,63,262

KARUR DISTRICT

134. Aravakurichi (134)

No. of Polling Booths	:	251
Men Voters	:	1,01,902
Women Voters	:	1,11,201
Transgender	:	7
Total Numbers of Voters	:	2,13,110

135. Karur (135)

No. of Polling Booths	:	261
Men Voters	:	1,15,834
Women Voters	:	1,28,321
Transgender	:	19
Total Numbers of Voters	:	2,44,174

136. Krishnarayapuram (SC) (136)

No. of Polling Booths	:	253

Men Voters	:	1,03,736
Women Voters	:	1,08,865
Transgender	:	43
Total Numbers of Voters	:	2,12,644

137. Kulithalai (137)

No. of Polling Booths	:	267
Men Voters	:	1,10,462
Women Voters	:	1,16,312
Transgender	:	11
Total Numbers of Voters	:	2,26,785

TIRUCHIRAPPALLI DISTRICT

138. Manapparai (138)

No. of Polling Booths	:	324
Men Voters	:	1,41,503
Women Voters	:	1,47,475
Transgender	:	12
Total Numbers of Voters	:	2,88,990

139. Srirangam (139)

No. of Polling Booths	:	339
Men Voters	:	1,50,036
Women Voters	:	1,60,676
Transgender	:	27
Total Numbers of Voters	:	3,10,739

140. Tiruchirappalli (West) (140)

No. of Polling Booths	:	271
Men Voters	:	1,29,407
Women Voters	:	1,38,954
Transgender	:	18
Total Numbers of Voters	:	2,68,379

141. Tiruchirappalli (East) (141)

No. of Polling Booths	:	258
Men Voters	:	1,23,531
Women Voters	:	1,30,853
Transgender	:	43
Total Numbers of Voters	:	2,54,427

142. Thiruverumbur (142)

No. of Polling Booths	:	294
Men Voters	:	1,43,229
Women Voters	:	1,48,609
Transgender	:	53
Total Numbers of Voters	:	2,91,891

143. Lalgudi (143)

No. of Polling Booths	:	249
Men Voters	:	1,05,308
Women Voters	:	1,12,205
Transgender	:	13
Total Numbers of Voters	:	2,17,526

144. Mannachanallur (144)

No. of Polling Booths	:	273
Men Voters	:	1,17,640
Women Voters	:	1,25,601
Transgender	:	31
Total Numbers of Voters	:	2,43,272

145. Musiri (145)

No. of Polling Booths	:	255
Men Voters	:	1,13,195
Women Voters	:	1,18,903
Transgender	:	19
Total Numbers of Voters	:	2,32,117

146. Thuraiyur (SC) (146)

No. of Polling Booths	:	268
Men Voters	:	1,09,171
Women Voters	:	1,16,359
Transgender	:	15
Total Numbers of Voters	:	2,25,545

PERAMBALUR DISTRICT

147. Perambalur (SC) (147)

No. of Polling Booths	:	332
Men Voters	:	1,47,320
Women Voters	:	1,54,950
Transgender	:	21
Total Numbers of Voters	:	3,02,291

148. Kunnam (148)

No. of Polling Booths	:	320

Men Voters : 1,35,240
Women Voters : 1,38,442
Transgender : 13
Total Numbers of Voters : 2,73,695

ARIYALUR DISTRICT

149. Ariyalur (149)

No. of Polling Booths : 303
Men Voters : 1,31,335
Women Voters : 1,32,670
Transgender : 7
Total Numbers of Voters : 2,64,012

150. Jayankondam (150)

No. of Polling Booths : 290
Men Voters : 1,31,663
Women Voters : 1,34,347
Transgender : 3
Total Numbers of Voters : 2,66,013

CUDDALORE DISTRICT

151. Tittagudi (SC) (151)

No. of Polling Booths : 247
Men Voters : 1,07,303
Women Voters : 1,11,659
Transgender : 9
Total Numbers of Voters : 2,18,971

152. Vridhachalam (152)

No. of Polling Booths : 282
Men Voters : 1,25,277
Women Voters : 1,26,399
Transgender : 27
Total Numbers of Voters : 2,51,703

153. Neyveli (153)

No. of Polling Booths : 231
Men Voters : 1,08,936
Women Voters : 1,08,935
Transgender : 17
Total Numbers of Voters : 2,17,888

154. Panruti (154)

No. of Polling Booths : 257
Men Voters : 1,19,150
Women Voters : 1,25,533
Transgender : 28
Total Numbers of Voters : 2,44,711

155. Cuddalore (155)

No. of Polling Booths : 227
Men Voters : 1,14,616
Women Voters : 1,23,701
Transgender : 47
Total Numbers of Voters : 2,38,364

156. Kurinjipadi (156)

No. of Polling Booths : 256
Men Voters : 1,19,707
Women Voters : 1,22,855
Transgender : 23
Total Numbers of Voters : 2,42,585

157. Bhuvanagiri (157)

No. of Polling Booths : 285
Men Voters : 1,23,300
Women Voters : 1,24,938
Transgender : 19
Total Numbers of Voters : 2,48,257

158. Chidambaram (158)

No. of Polling Booths : 260
Men Voters : 1,22,800
Women Voters : 1,27,913
Transgender : 22
Total Numbers of Voters : 2,50,735

159. Kattumannarkoil (SC) (159)

No. of Polling Booths : 250
Men Voters : 1,14,202
Women Voters : 1,14,503
Transgender : 16
Total Numbers of Voters : 2,28,721

NAGAPATTINAM DISTRICT

160. Sirkazhi (SC) (160)

No. of Polling Booths : 288
Men Voters : 1,23,899
Women Voters : 1,27,868

Transgender	:	12
Total Numbers of Voters	:	2,51,779

161. Mayiladuthurai (161)

No. of Polling Booths	:	266
Men Voters	:	1,21,166
Women Voters	:	1,23,841
Transgender	:	15
Total Numbers of Voters	:	2,45,022

162. Poompuhar (162)

No. of Polling Booths	:	306
Men Voters	:	1,35,862
Women Voters	:	1,39,713
Transgender	:	7
Total Numbers of Voters	:	2,75,582

163. Nagapattinam (163)

No. of Polling Booths	:	221
Men Voters	:	95,558
Women Voters	:	1,01,748
Transgender	:	10
Total Numbers of Voters	:	1,97,316

164. Kilvelur (SC) (164)

No. of Polling Booths	:	203
Men Voters	:	87,677
Women Voters	:	91,578
Transgender	:	9
Total Numbers of Voters	:	1,79,264

165. Vedaranyam (165)

No. of Polling Booths	:	227
Men Voters	:	94,275
Women Voters	:	98,067
Transgender	:	0
Total Numbers of Voters	:	1,92,342

THIRUVARUR DISTRICT

166. Thiruthuraipoondi (SC) (166)

No. of Polling Booths	:	274
Men Voters	:	1,17,209
Women Voters	:	1,21,924
Transgender	:	3
Total Numbers of Voters	:	2,39,136

167. Mannargudi (167)

No. of Polling Booths	:	282
Men Voters	:	1,25,304
Women Voters	:	1,33,118
Transgender	:	11
Total Numbers of Voters	:	2,58,433

168. Tiruvarur (168)

No. of Polling Booths	:	303
Men Voters	:	1,36,740
Women Voters	:	1,44,762
Transgender	:	32
Total Numbers of Voters	:	2,81,534

169. Nannilam (169)

No. of Polling Booths	:	309
Men Voters	:	1,35,283
Women Voters	:	1,36,159
Transgender	:	24
Total Numbers of Voters	:	2,71,466

THANJAVUR DISTRICT

170. Thiruvidaimarudur (170)

No. of Polling Booths	:	291
Men Voters	:	1,28,444
Women Voters	:	1,30,615
Transgender	:	15
Total Numbers of Voters	:	2,59,074

171. Kumbakonam (171)

No. of Polling Booths	:	287
Men Voters	:	1,33,058
Women Voters	:	1,39,433
Transgender	:	15
Total Numbers of Voters	:	2,72,506

172. Papanasam (172)

No. of Polling Booths	:	301
Men Voters	:	1,27,049
Women Voters	:	1,33,275
Transgender	:	15
Total Numbers of Voters	:	2,60,339

173. Thiruvaiyaru (173)

No. of Polling Booths	:	308

Men Voters : 1,30,419
Women Voters : 1,37,358
Transgender : 19
Total Numbers of Voters : 2,67,796

174. Thanjavur (174)

No. of Polling Booths : 286
Men Voters : 1,38,166
Women Voters : 1,50,678
Transgender : 56
Total Numbers of Voters : 2,88,900

175. Orathanadu (175)

No. of Polling Booths : 286
Men Voters : 1,18,112
Women Voters : 1,24,892
Transgender : 10
Total Numbers of Voters : 2,43,014

176. Pattukkottai (176)

No. of Polling Booths : 272
Men Voters : 1,17,605
Women Voters : 1,27,626
Transgender : 27
Total Numbers of Voters : 2,45,258

177. Peravurani (177)

No. of Polling Booths : 260
Men Voters : 1,07,856
Women Voters : 1,11,794
Transgender : 11
Total Numbers of Voters : 2,19,661

PUDUKKOTTAI DISTRICT

178. Gandarvakottai (SC) (178)

No. of Polling Booths : 239
Men Voters : 1,00,810
Women Voters : 1,00,241
Transgender : 20
Total Numbers of Voters : 2,01,071

179. Viralimalai (179)

No. of Polling Booths : 255
Men Voters : 1,10,810
Women Voters : 1,13,723
Transgender : 17
Total Numbers of Voters : 2,24,550

180. Pudukkottai (180)

No. of Polling Booths : 263
Men Voters : 1,18,944
Women Voters : 1,24,263
Transgender : 22
Total Numbers of Voters : 2,43,229

181. Thirumayam (181)

No. of Polling Booths : 267
Men Voters : 1,10,974
Women Voters : 1,16,167
Transgender : 3
Total Numbers of Voters : 2,27,144

182. Alangudi (182)

No. of Polling Booths : 242
Men Voters : 1,06,955
Women Voters : 1,09,971
Transgender : 4
Total Numbers of Voters : 2,16,930

183. Aranthangi (183)

No. of Polling Booths : 281
Men Voters : 1,16,883
Women Voters : 1,19,151
Transgender : 6
Total Numbers of Voters : 2,36,040

SIVAGANGAI DISTRICT

184. Karaikudi (184)

No. of Polling Booths : 345
Men Voters : 1,54,905
Women Voters : 1,60,399
Transgender : 47
Total Numbers of Voters : 3,15,351

185. Tiruppattur (185)

No. of Polling Booths : 334
Men Voters : 1,42,327
Women Voters : 1,48,308
Transgender : 12
Total Numbers of Voters : 2,90,647

186. Sivagangai (186)

No. of Polling Booths : 348

Men Voters	:	1,47,093
Women Voters	:	1,52,021
Transgender	:	4
Total Numbers of Voters	:	2,99,118

187. Manamadurai (SC) (187)

No. of Polling Booths	:	321
Men Voters	:	1,36,397
Women Voters	:	1,40,354
Transgender	:	10
Total Numbers of Voters	:	2,76,761

MADURAI DISTRICT

188. Melur (188)

No. of Polling Booths	:	271
Men Voters	:	1,20,438
Women Voters	:	1,23,604
Transgender	:	3
Total Numbers of Voters	:	2,44,045

189. Madurai (East) (189)

No. of Polling Booths	:	311
Men Voters	:	1,60,643
Women Voters	:	1,66,564
Transgender	:	47
Total Numbers of Voters	:	3,27,254

190. Sholavandan (SC) (190)

No. of Polling Booths	:	241
Men Voters	:	1,07,097
Women Voters	:	1,10,363
Transgender	:	10
Total Numbers of Voters	:	2,17,470

191. Madurai (North) (191)

No. of Polling Booths	:	236
Men Voters	:	1,18,435
Women Voters	:	1,23,711
Transgender	:	36
Total Numbers of Voters	:	2,42,182

192. Madurai (South) (192)

No. of Polling Booths	:	215
Men Voters	:	1,12,871
Women Voters	:	1,16,464
Transgender	:	26
Total Numbers of Voters	:	2,29,361

193. Madurai (Central) (193)

No. of Polling Booths	:	239
Men Voters	:	1,17,638
Women Voters	:	1,23,247
Transgender	:	17
Total Numbers of Voters	:	2,40,902

194. Madurai (West) (194)

No. of Polling Booths	:	276
Men Voters	:	1,50,609
Women Voters	:	1,54,552
Transgender	:	4
Total Numbers of Voters	:	3,05,165

195. Thiruparankundram (195)

No. of Polling Booths	:	295
Men Voters	:	1,56,820
Women Voters	:	1,62,042
Transgender	:	40
Total Numbers of Voters	:	3,18,902

196. Thirumangalam (196)

No. of Polling Booths	:	310
Men Voters	:	1,34,647
Women Voters	:	1,42,146
Transgender	:	9
Total Numbers of Voters	:	2,76,802

197. Usilampatti (197)

No. of Polling Booths	:	322
Men Voters	:	1,41,955
Women Voters	:	1,41,623
Transgender	:	10
Total Numbers of Voters	:	2,83,588

THENI DISTRICT

198. Andipatti (198)

No. of Polling Booths	:	315
Men Voters	:	1,36,257
Women Voters	:	1,39,640
Transgender	:	34
Total Numbers of Voters	:	2,75,931

199. Periyakulam (SC) (199)

No. of Polling Booths : 297
Men Voters : 1,39,900
Women Voters : 1,45,028
Transgender : 103
Total Numbers of Voters : 2,85,031

200. Bodinayakanur (200)

No. of Polling Booths : 314
Men Voters : 1,36,050
Women Voters : 1,41,893
Transgender : 21
Total Numbers of Voters : 2,77,964

201. Cumbum (201)

No. of Polling Booths : 295
Men Voters : 1,39,619
Women Voters : 1,45,918
Transgender : 37
Total Numbers of Voters : 2,85,574

VIRUDHUNAGAR DISTRICT

202. Rajapalayam (202)

No. of Polling Booths : 340
Men Voters : 1,16,258
Women Voters : 1,22,414
Transgender : 29
Total Numbers of Voters : 2,38,701

203. Srivilliputhur (SC) (203)

No. of Polling Booths : 357
Men Voters : 1,21,517
Women Voters : 1,28,031
Transgender : 32
Total Numbers of Voters : 2,49,580

204. Sattur (204)

No. of Polling Booths : 351
Men Voters : 1,21,939
Women Voters : 1,29,534
Transgender : 29
Total Numbers of Voters : 2,51,502

205. Sivakasi (205)

No. of Polling Booths : 368
Men Voters : 1,27,127
Women Voters : 1,33,787
Transgender : 27
Total Numbers of Voters : 2,60,941

206 Virudhunagar (206)

No. of Polling Booths : 325
Men Voters : 1,09,607
Women Voters : 1,14,674
Transgender : 46
Total Numbers of Voters : 2,24,327

207. Aruppukottai (207)

No. of Polling Booths : 311
Men Voters : 1,08,063
Women Voters : 1,14,899
Transgender : 18
Total Numbers of Voters : 2,22,980

208. Tiruchuli (208)

No. of Polling Booths : 318
Men Voters : 1,08,172
Women Voters : 1,12,536
Transgender : 12
Total Numbers of Voters : 2,20,720

RAMANATHAPURAM DISTRICT

209. Paramakudi (SC) (209)

No. of Polling Booths : 302
Men Voters : 1,26,068
Women Voters : 1,28,298
Transgender : 15
Total Numbers of Voters : 2,54,381

210. Tiruvadanai (210)

No. of Polling Booths : 346
Men Voters : 1,43,967
Women Voters : 1,43,888
Transgender : 20
Total Numbers of Voters : 2,87,875

211. Ramanathapuram (211)

No. of Polling Booths : 336
Men Voters : 1,51,772

Women Voters : 1,54,579
Transgender : 21
Total Numbers of Voters : 3,06,372

212. Mudukulathur (212)

No. of Polling Booths : 385
Men Voters : 1,54,536
Women Voters : 1,54,367
Transgender : 9
Total Numbers of Voters : 3,08,912

THOOTHUKUDI DISTRICT

213. Vilathikulam (213)

No. of Polling Booths : 259
Men Voters : 1,05,548
Women Voters : 1,09,991
Transgender : 4
Total Numbers of Voters : 2,15,543

214. Thoothukudi (214)

No. of Polling Booths : 282
Men Voters : 1,38,879
Women Voters : 1,45,232
Transgender : 53
Total Numbers of Voters : 2,84,164

215. Tiruchendur (215)

No. of Polling Booths : 262
Men Voters : 1,18,069
Women Voters : 1,25,268
Transgender : 38
Total Numbers of Voters : 2,43,375

216. Srivaikuntam (216)

No. of Polling Booths : 261
Men Voters : 1,10,132
Women Voters : 1,13,622
Transgender : 10
Total Numbers of Voters : 2,23,764

217. Ottapidaram (SC) (217)

No. of Polling Booths : 257
Men Voters : 1,22,372
Women Voters : 1,27,653
Transgender : 28
Total Numbers of Voters : 2,50,053

218. Kovilpatti (218)

No. of Polling Booths : 282
Men Voters : 1,29,484
Women Voters : 1,35,385
Transgender : 31
Total Numbers of Voters : 2,64,900

TENKASI DISTRICT

219. Sankarankovil (SC) (219)

No. of Polling Booths : 274
Men Voters : 1,22,739
Women Voters : 1,30,195
Transgender : 5
Total Numbers of Voters : 2,52,939

220. Vasudevanallur (SC) (220)

No. of Polling Booths : 271
Men Voters : 1,18,227
Women Voters : 1,22,101
Transgender : 39
Total Numbers of Voters : 2,40,367

221.Kadayanallur (221)

No. of Polling Booths : 325
Men Voters : 1,43,484
Women Voters : 1,45,416
Transgender : 9
Total Numbers of Voters : 2,88,909

222. Tenkasi (222)

No. of Polling Booths : 326
Men Voters : 1,42,974
Women Voters : 1,48,532
Transgender : 18
Total Numbers of Voters : 2,91,524

223. Alangulam (223)

No. of Polling Booths : 308
Men Voters : 1,26,116

Women Voters : 1,34,018
Transgender : 7
Total Numbers of Voters : 2,60,141

TIRUNELVELI DISTRICT

224. Tirunelveli (224)

No. of Polling Booths : 308
Men Voters : 1,42,272
Women Voters : 1,48,829
Transgender : 55
Total Numbers of Voters : 2,91,156

225. Ambasamudram (225)

No. of Polling Booths : 294
Men Voters : 1,18,443
Women Voters : 1,25,601
Transgender : 4
Total Numbers of Voters : 2,44,048

226. Palayamkottai (226)

No. of Polling Booths : 268
Men Voters : 1,33,193
Women Voters : 1,38,511
Transgender : 21
Total Numbers of Voters : 2,71,725

227. Nanguneri (227)

No. of Polling Booths : 299
Men Voters : 1,35,803
Women Voters : 1,40,544
Transgender : 9
Total Numbers of Voters : 2,76,356

228. Radhapuram (228)

No. of Polling Booths : 306
Men Voters : 1,32,615
Women Voters : 1,37,247
Transgender : 12
Total Numbers of Voters : 2,69,874

KANNIYAKUMARI DISTRICT

229. Kanniyakumari (229)

No. of Polling Booths : 310
Men Voters : 1,44,982
Women Voters : 1,47,347
Transgender : 104
Total Numbers of Voters : 2,92,433

230. Nagercoil (230)

No. of Polling Booths : 275
Men Voters : 1,33,014
Women Voters : 1,36,369
Transgender : 11
Total Numbers of Voters : 2,69,394

231. Colachel (231)

No. of Polling Booths : 300
Men Voters : 1,35,860
Women Voters : 1,31,371
Transgender : 14
Total Numbers of Voters : 2,67,245

232. Padmanabhapuram (232)

No. of Polling Booths : 270
Men Voters : 1,20,362
Women Voters : 1,17,900
Transgender : 28
Total Numbers of Voters : 2,38,290

233. Vilavancode (233)

No. of Polling Booths : 271
Men Voters : 1,21,339
Women Voters : 1,26,129
Transgender : 27
Total Numbers of Voters : 2,47,495

234. Killiyoor (234)

No. of Polling Booths : 268
Men Voters : 1,27,379
Women Voters : 1,25,372
Transgender : 19
Total Numbers of Voters : 2,52,770

As on date : 20.01.2021

March 21

International Day of Forests

March 21

World Poetry Day

March 22

World Water Day

March 23

World Meteorological Day

March 24

World Tuberculosis (TB) Day

Tamilarasu

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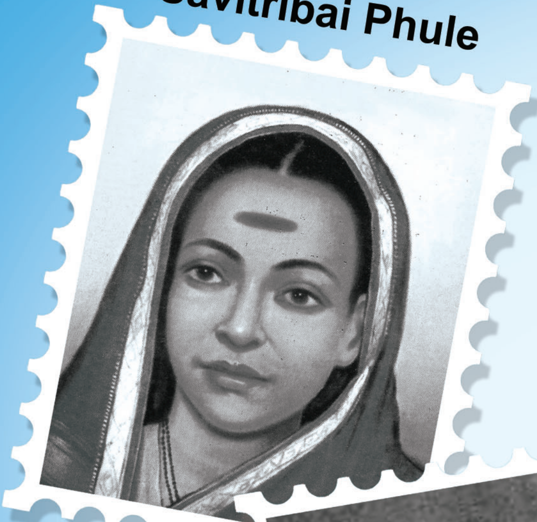

Savitribai Phule

Mother Teresa

Vai. Mu. Kothainayaki Ammal

Anjalai Ammal

M. S. Subbulakshmi

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